A

# String of Pearls:

OR,

*The Best Things reserved till last.*

Discovered in a *SERMON* Preached in *London*, *June* 8. 1657.

AT

The Funeral of (that Triumphant Saint) Mrs. *Mary Blake*, late Wife to (his Worthy Friend) Mr. *Nicholas Blake*, Merchant: with an Elegy on her Death.

By THOMAS BROOKS (her much endeared Friend, Spiritual Father, Pastor, and Brother, in the Fellowship of the Gospel, and) Preacher of the Word at *Margarets New-Fish-street*.

*The Righteous shall be had in everlasting remembrance*, Psal. 112.6.

*Precious in the sight of the Lord is the Death of his Saints*, Psal. 116.15.

*LONDON*, Printed for *John Hancock*, and are to be sold at his Shops over against the Church in *Broad-street*, and over against the *Exchange* in *Bishops-gate-street*, next to *Great S. Hellen's* Gate. 1668.

BIBLIOTHECA BODLEIANA

TO HIS

Honored and worthily esteemed friends, Mr. *Nicholas Blake*, Merchant (Husband to the late Virtuous Mrs. *Mary Blake*, deceased.)

And Mr. *Thomas Matthewes* Merchant, and Mrs. *Martha Matthewes* his Wife (Parents to the deceased Gentlewoman) and to the rest of his and her Relations.

All Grace and Peace, all Consolation and Supportation from God the Father, through our Lord Jesus Christ.

Dear Friends,

*THis little Piece had been sooner in your hands, but that my being in the Country, and some other important business that*

*hath lyen hard upon my hands hath prevented it till now.*

Many a man hath been drowned in his own tears. 2Co.7.10.

*I have read of a certain Painter, who being to express the sorrow of a weeping Father, and having spent his skill before in setting forth of the passions and affections of his Children, he thought it best to present him upon his Table to the beholders view, with his face covered, that so he might have that grief to be imagined by them, which he found himself unable to set out to the full. I know I am not able to paint out your great grief and sorrow for the loss of such a Wife, and of such a Child, of such a Sister, &c. and I could wish that this piece which is brought forth to satisfie your importunity, may not make the wound to bleed afresh; however if it doth, thank your selves, blame not me.*

*I could heartily wish, that you, and all others concerned in this sad loss, were more taken up in minding the happy exchange that she hath made, than with your present loss; she hath exchanged Earth for Heaven, a Wilderness for a Paradise, a prison for a Pa-*

*Palace, a house made with hands for one eternal in the Heavens; she hath exchanged imperfection for perfection, sighing for singing, mourning for rejoycing, prayers for praises, the society of sinful mortals, for the company of God, Christ, Angels, and the Spirits of Just Men made perfect; an imperfect transient enjoyment of God, for a more clear, full, perfect, and permanent enjoyment of God; she hath exchanged pain for ease, sickness for health, a bed of weakness for a bed of spices, a compleat blessedness; she hath exchanged her brass for silver, her counters for gold, and her earthly contentments for heavenly enjoyments.* 2 Cor. 5. 1, 2. Heb. 12. 22, 23, 24.

*And as I desire that one of your eyes may be fixt upon her happiness, so I desire that the other of your eyes may be fixt upon Christs fulness: though your brook be dried up, yet Christ the fountain of Light, Life, Love, Grace, Glory, Comfort, Joy, Goodness, Sweetness, and Satisfaction, is still at hand and always full and flowing, yea, overflowing. As the worth and value of many pieces of silver is contracted in one piece of* John 1. 16 Col. 1. 19. ch. 2, 3. *Omne bonum in summo bono.*

*gold: so all the sweetness, all the goodness, all the excellencies that are in Husbands, Wives, Children, Friends, &c. are contracted in Christ; yea all the whole volume of perfections which is spread through Heaven and Earth, is epitomized in Christ;* Ipse unus erit tibi omnia, quia in ipso uno bono, bona sunt omnia, *saith* Augustine, *one Christ will be to thee instead of all things else, because in him are all good things to be found.*

*Dear friends! what wisdom, what knowledge, what love, what tenderness, what sweetness, what goodness did you observe and find in this deceased and glorified Saint, that is not eminently, that is not perfectly to be enjoyed in Christ? and if so, why do not you bear up sweetly and chearfully, and let the world know, and let friends see, that though you have lost her corporally, yet you enjoy her spiritually in Jesus? The Apostle* Paul *was so much taken with Christ, that he was ever in his thoughts,* Chrysostom. *always near his heart, and ever upon his tongue, he names him sixteen or seventeen times in one Chapter,* 1 Cor. 1.

Now,

*Now, Oh that your hearts and thoughts were thus busied about Christ, and taken up with Christ, and with those Treasures of Wisdome, Knowledge, Grace, Goodness, Sweetness, &c. that is in him; this would very much allay your grief and sorrow, and keep your hearts quiet and silent before the Lord; this would be like that tree which made the bitter waters of* Marah *sweet.* Exod. 15. 23,24,25.

Plutarch *in the life of* Phocion, *tells us of a certain Gentlewoman of* Ionia, *who shewed the Wife of* Phocion *all the rich Jewels and precious stones she had; she answered her again, All my riches and Jewels is my Husband* Phocion; *so should Christians say, Christ is our Riches, our Jewels, our Treasure, our Heaven, our Crown, our Glory, our All; He is all comforts to us, and all contents to us, and all delights to us, and all relations to us; He is Husband, Wife, Child, Father, Mother, Brother, Sister; He is all these, yea he is more than all these to us.* 2 Cor. 6. 10. Eph. 3. 8. Cant. 5. 10

*I have read of one, who walking in the fields by himself, of a sudden fell into loud cries, and weeping; and being* S. Martin.

*asked (by one that passed by, and overheard him) the cause of this his lamentation, I weep (saith he) to think that the Lord Jesus should do so much for us men, and yet not one man of a thousand so much as minds him, or thinks of him; but I hope better things of you, yea I hope (and desire) that this present counsel will take hold of your hearts, and work as counsel works when it is set home by a hand of Heaven.*

*Again, Friends, It is your wisdom, and your glory, to mind more your present work, your present duty, than your loss, than your present calamity.* Davids *passion was got above his wisdom, his discretion, when he said,* O my Son Absolom! my Son, my Son Absolom, would God I had dyed for thee, O Absolom! my Son, my Son! 2 Sam. 18. ult.

*Your present work is not to cry, O my dear Wife! O my precious Child! O my loving Sister! but O my Soul submit to God! Justifie God, lye down in the will of God, say* Amen *to Gods* Amen: *O my Soul think well of God, and speak well of God, and carry it well towards God, &c. This is your present*

*present work, make it but your work, and then, though sorrow may abide for a night, yet joy will come in the morning.* Psal. 30. 5.

*Again, Observe how other Saints have carried it under such a dispensation as you are under, and do you likewise. To that purpose read and compare these Scriptures together,* Gen. 23. 1, 2, 3, 4, 8. Ezek. 24. 16, 17, 18. 2 Sam. 12. 17,——22. Gen. 10 1, 2, 3. 1 Sam. 3. 17, 18, 19. 2 Sam. 15. 25, 26, 27. Job 1. 13,——ult. *It is a more excellent, a more blessed thing to be good at imitating the pious examples of others, than to be good at praising of them. Stories speak of some that could not sleep when they thought of the Trophies of other Worthies that went before them; the best and highest examples should be very quickening and provoking. Pious examples usually are more wakening than precepts, and they are more convincing, & more encouraging: And the Reason is, Because we see in them, that the exercise of the most difficult*

*Bonus Dux, bonus comes,* (a good leader makes a good follower) was *Carus* the Emperours Motto. *Præcepta docent, exempla movent,* Precepts may instruct, but examples do perswade.

*difficult points of godliness, is yet possible: Other Saints pious examples should be looking-glasses for us to dress our selves by; and happy are those that make such an improvement of them. O happy Husband! O happy Parents! O happy Brethren and Sisters! if you write after that blessed Copy that this glorified Saint, Wife, Child, Sister hath set before you; which that you may, I desire you seriously to dwell upon the following Narrative.*

*One hint more, and then I have done,* Augustine *in one of his Epistles hath this relation, that the very same day wherein* Jerome *died, he was in his study, and had got Pen, Ink, and Paper, to write something of the glory of Heaven to* Jerome. *Suddenly he saw a light breaking into his study, and a sweet smell that came unto him, and this voice he thought he heard; O Augustin! what dost thou? dost think to put the Sea into a little vessel? when the Heavens shall cease from their continual motion, then shalt thou be able to understand what the glory of Heaven is, and not before, except you come to feel it, as I now do.*

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*A little before this glorified Saints translation from Earth to Heaven, I had thoughts and resolutions to write to her about that blessed state to which she was hastening, but was prevented; however in the following Sermon you will find something of that glorious state glimpsed out unto you, which now she is in the possession of. Now dear friends, above all gettings, get an interest in that glory that she is filled with, and keep up the sense of that interest in your own souls and consciences, and then you will be happy in life, and blessed in death, and assuredly meet her, and know her, and for ever enjoy her in perfect happiness and blessedness; which that you may, is and shall be the constant desires, and earnest prayers of*

Your Souls Servant,

*Thomas Brooks.*

A

# String of Pearls:

OR,

*The Best things reserved till last.*

BEfore I name my Text, give me leave to speak a few words upon another Text, *viz.* The glorified Saint deceased; at whose Funeral we are here met.

Isa. 8. 18. She was one of those dear spiritual Children that the Lord had given me; she was a precious Seal of my Ministry, she was my living Epistle, my walking Certificate, my Letter Testimonial. In life she was my joy, and in the day of Christ she will be my Crown. As *Paul* speaks, 1 *Thes.* 2. 19, 20. *For what is our Hope, our Joy, or Crown of rejoycing?*

2 Cor. 3. 1, 2.

Phil. 4. 1, 2

*cing? are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory, and joy.* Her application of those words of the Apostle to me (hath been often a very great refreshing and comfort to my soul) *For though you have ten thousand instructers in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel.* The work of grace upon her heart was clear, powerful, and thorough, as all know that knew her inwardly. I should tire both my self and you, and frustrate the end of your meeting, which is to hear a Sermon, should I give you an exact and particular account thereof: I shall therefore onely mention a few things among many, for your imitation, satisfaction, and supportation, under this sad dispensation. 1 Cor. 4. 15.

She was a knowing woman in the things of Christ, and her knowledge was inward, experimental, growing, humbling, transforming, and practical; she knew Christ in the Prov. 3. 18

the myſtery, as well as in the hiſtory; in the ſpirit, as well as in the letter; feelingly, as well as notionally; ſhe did not onely eat of the tree of knowledge, but alſo taſted of the tree of life.

*Sinceritas ſerenitatis mater*, Sincerity is the mother of ſerenity.

She was as ſincere, and as plain a hearted Chriſtian (I think) as any lives out of Heaven; for plain-heartedneſs, ſhe was a *Jacob*; for uprightneſs, ſhe was a *Job*; ſincerity is the ſhine, the luſtre, the beauty, the glory of all a Chriſtians graces; and in this ſhe did excel. A ſincere ſoul is like a Chriſtal-glaſs with a light in the midſt of it, which gives light every way; and ſuch a one was ſhe. A ſincere ſoul is like the Violet, which grows low, and hides it ſelf, and its own ſweetneſs, as much as may be with its own leaves; and ſuch a one was ſhe: ſhe had as many choice, viſible characters of ſincerity and uprightneſs upon her, as ever I read upon any Chriſtian that I have had the happineſs to be acquainted with. But I muſt not dwell on theſe things; I ſhall only ſay ſhe was

was not like the Actor in the Comedy, who cryed with his mouth (*O cœlum*) O Heaven! but pointed with his finger to the earth; such Professors there be, but she was none of them.

She was as rich in spiritual experiences, as most that I have been acquainted with. Ah how often hath she warmed, gladded, and quickened my spirit, by acquainting me with what the Lord hath done for her precious soul. Experiments in Religion are beyond notions, and impressions; a sanctified heart is better than a silver tongue, and she found it so. O the stories that she was able to tell of the Love of God! the presence of Christ, the breathings of the Spirit, the exercise of Grace, the sweetness of the Word, the deceitfulness of Sin, and the devices and methods of Satan, &c. And though she made use of her experiences, as crutches to lean on, yet she onely made use of the Promises as a foundation to build on. As the Star led the wise men to Christ, so

so her experiences led her to a higher and a sweeter living upon Christ; her experiences were her sauce, but Christ was still her food.

She did drive a very (great) private Trade towards Heaven; she was much in secret duties, in closet-communion with God, and this did very much enrich her, and advance her in spiritual experiences. When she had once found the sweetness of enjoying Christ behind the door, O how inflamedly, how abundantly was her soul carried forth, in secret duties! she knew that *Peter* went up upon the house top to pray, and that Christ was oft alone. As secret meals make a fat body, so she found secret duties made a fat Soul, and this made her much in that work. It was a witty and divine speech of *Bernard*, That Christ the Souls Spouse is bashful, neither willingly cometh to his Bride, in the presence of a multitude; and is it not so with the Bride in her actings towards her Bridegroom Christ?

Cant. 2. 14
Mat. 6. 5, 6

Acts 10. 9.

She

She was many times in the School of temptation, which God made to her the School of inſtruction; the Lord did uſually ſo help her to handle the ſhield of Faith, and the Sword of the Spirit (the Word of God) that ſhe commonly triumph'd over Satans temptations, and led captivity captive; though that Arrow-Maſter Satan hath ſhot often at her, yet her bow ſtill abode in ſtrength, her hands and heart being made ſtrong by the hands of the Mighty God of *Jacob*. *Auguſtine* gave thanks to God that his heart and the temptation did not meet together; and ſo hath ſhe many a time: ſhe was good at withſtanding the beginnings of a temptation, knowing that after-remedies often come too late. She was a Chriſtian all over, ſhe was a Chriſtian in profeſſion, and a Chriſtian in practice; a Chriſtian in lip, and a Chriſtian in life; a Chriſtian in word, and a Chriſtian in work; a Chriſtian in ſhew, and a Chriſtian in power, and ſpirit; She was not onely for the general

2 Cor. 12. 7,8,9,10. Epheſ. 6. 16,17. 2 Cor. 2. 14. Gen. 49. 23,24.

1 Theſ. 5. 23. Act. 13. 22 Acts 24. 16. Luke 1. 5, 6.

Duties trusted to will undo you; when trusted to, they prove but a smooth, a silken way to hell.

general duties of Christianity, as hearing, praying, *&c.* but also for the relative duties of Religion: As to be a good Wife, a good Mother, a good Childe, a good Sister, a good Mistress, *&c.* Most sincerity and holy ingenuity shines in the relative duties of Religion, and in those she was excellent; she was also very conscientious and constant, yea, abundant in the general duties of Religion, as hearing, praying, *&c.* she did duties, but durst not (for a world) trust to her duties, but to her Jesus. As the Dove made use of her wings (to flie to the Ark) but trusted not in her wings, but in the Ark; in duty, she had learned the holy Art of living above duty, in the business of acceptation with God, and justification before God, and reconciliation to God, and salvation by God; she knew no duty but Jesus; she was as happy in denying religious self, as she was resolute in denying of sinful self.

She was for patience and chearfulness under her long lingring weak-

weakneſs, as exemplary as any that ever I was acquainted with; if at any time ſhe groaned, yet ſhe bleſſed God (as ſhe uſe to ſay) that ſhe did not grumble: Oh how quiet, how like a Lamb was ſhe under all her tryals! O how well would ſhe ſpeak of God! O how ſweetly did ſhe carry it towards God! O how much was ſhe taken up in juſtifying of God, throughout her pining, waſting ſickneſſes! James 1. 2,3,4. ch. 5.10,11.

Time and ſtrength would fail me, ſhould I but tell you what I could, concerning her Faith, her love to God, to Chriſt, to his ways, to his people, whether poor or rich, weak or ſtrong; And of her humility, lowlineſſe, meekneſſe, wherein ſhe hath left few fellows behind her; ſhe was very high in ſpiritual worth, and as low in heart; ſhe was cloathed with humility, as with a Royal Robe, and with the Ornament of a meek and quiet ſpirit, which is in the ſight of God, of great price: but I muſt haſten to my Text, for I ſee time ſlides away. 1 Pet.5.5. 1 Pet.3.4.

If

If *Ezekiel* can commend *Daniel* and match him with *Noah*, and *Job* for his power in prayer; and *Peter* highly praise *Paul*: And if the ancient Church had her (Diptych or) publick Tables, wherein the persons most noted for piety were recorded: Nay, if *Plato* called *Aristotle* the intelligent Reader; And *Aristotle* set up an Altar in honour of *Plato*: then I hope you will not impute it to me as a transgression that I have presented to you the shining vertues of this glorified Saint for your imitation.

*What eyes thou read'st with, Reader*
*(know I not*
*Mine were not dry, when I this stor*
*(wro*

A

# An ELEGIE

## Upon the Death of the Virtuous, His dear and never to be forgotten Friend, Mrs. *Mary Blake*.

IF that affection could but make a Poet,
Could grief and sorrow help, sure I should do it;
*Mary* is dead, a woman whom truth and fame,
With virtue ever shall embalm her name;
A *Mary* for Love, a *Mary* for Weeping,
A *Mary* for Choice, a *Mary* for Seeking;
With *Mary* she had chosen the better part;
With *Mary* she did lay Christ neer'st her heart,
Such were her parts, her Piety,
Her youth it was a full Maturity.
Grave, although young, who in her heart did prize,
Grace, Truth, and Christ, her onely Sacrifice;
Gracious, Religious, and sincere was she,
Courteous, without all Court Hypocrisie.

Christ was her study, his glory was her aim,
It was her Heaven for to advance the same;
Within the holy Treasury of her mind,
Were the choice vertues of all woman-kind;
A knowing Woman, and an humble too,
Which joy'd all Christians, who had with her to do.

A Praying Woman and believing too
Which did the praiſes of other Saints renew,
A holy Woman, and an harmleſs too,
In ſaying this, I give her but her due.
A lively Chriſtian, and thriving in Grace,
Few towards Heaven did ever hold her pace.
The Word and Ways of God were her delight,
And in the ſame ſhe had a great inſight.
A fixed Woman, when others ſtaggering were,
Which was the fruit of holy pains and care,
A tryed Chriſtian, whoſe tryals were not ſmall,
Yet faith and patience overcame them all.
She liv'd the Sermons which on Earth ſhe heard,
And now receives the Crown w^ch^ was for her prepar'd
A woman which had more than common worth;
I want a tongue, enough to ſet it forth.

Her lateſt precious breathings had reſpect
To nothing more than divine Dialect;
Which ſhe committed to her mourning friends,
In exhortations for their better ends.
Could prayers, tears, and ſighs have kept her here
She had not dy'd, you need it not to fear;
She lives, though dead, i'th' memory of thoſe
Who knew her life, and ſaw her holy cloſe;
No golden letters half ſo long as we
Shall keep her precious worth in memory;
No coſtly Marble need on her be ſpent,
Her deathleſs worth is her own monument.
Now ſhall I let you know what you have loſt,
She was a Temple of the Holy Ghoſt.
This wee'l apply, that though we loſe her here,
Her ſoul doth ſhine in a celeſtial ſphere.
*Mary* is to the celeſtial *Canaan* gone,

Whi

Where as a Star ſhe ſhines in perfection.
*Mary* hath choſen ſure the better part,
*Mary* with Angels ſure doth now partake.

But ſtay, needs ſhe Encomiums? Reader know
She joys above, while we here wail below.
But now (dear friends) let's mourn in hope, and weep,
Believing this bleſt Saint in Chriſt doth ſleep.
Heark, don't you hear her ſweet delightful voice,
Saying, Friends weep not, but ſee that ye rejoice
For me, for now I am perfectly free,
From ſorrow, ſin, death, and mortality;
Surely you cannot doubt my happineſs,
Who have beheld my Faith and ſtedfaſtneſs:
O then from ſorrow ſee that now you ceaſe,
To interrupt my joy, and your own peace?
Surely our loſs, to her was greateſt gain,
For crown'd in Heaven ſhe ever ſhall remain;
No ſighs, no groans, now from her do come,
But everlaſting joys are in their room.
She now without controul no queſtion ſings,
Eternal praiſes to the King of Kings;
She now enjoys that ever bleſſed face,
In hopes whereof ſhe run a happy race;
She now hath chang'd her croſſes for a Crown,
Her bed of weakneſs for a Royal Throne.

Farewel (bleſt Saint) farewel, to thee wee'l haſte;
For till we meet in Heaven we cannot reſt.

*Thomas Brooks* of *Margarets*
*New Fiſh-ſtreet.*

## A word to the Reader.

NOw Reader if you pleaſe to caſt a look,
Or ſpend ſome ſpare time on this little book,
And in it any thing that's good do view,
Then challenge it, for it belongs to you;
What's weak or worthleſs in it, that decline,
And paſs it by, I challenge that for mine.

# THE Best Things Reserved till last.

1 PET. 1. 4.

*To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you.*

Beloved,

I Have Chosen this Text upon a double ground.

1. To make a diversion of immoderate sorrow and grief from my own spirit, and yours, who are most neerly concerned in this sad loss. And

2. Because it will afford us matter

most suitable to the blessed state and condition of this glorified Saint, at whose Funeral we are here met.

In the Inscription, *ver.* 1, 2. you have first a *holy salutation*, shewing first *by* whom this Epistle was written, *viz. Peter an Apostle of Jesus Christ*; secondly, *to* whom it was written: now they are described two ways; first, by their outward condition, strangers scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bythinia*. There are divers opinions about these strangers, but the most common and received opinion among the learned, is, that *Peter* wrote this Epistle to the converted Jews, scattered through the Provinces in *Asia*, who met with much opposition and affliction for the Gospels sake. Secondly, They are described by their spiritual and inward condition, which is set forth,

*Pareus.* Compare the 2. of the Acts and the 11. of the Acts, with 1. and 2. verses of this Chapter.

1. By the fundamental cause of it, to wit, Election of God.

2. By the final cause, to wit, sanctification of the Spirit unto obedience.

3. By

3. By the subservient cause, to wit, Reconciliation, conferred in obedience, and sprinkling of the blood of Jesus Christ.

In the third *verse* you have, 1. A very stately Proem, and such as can hardly be match'd again, *Blessed be the God, and father of our Lord Jesus Christ.* 2. You have Regeneration or Effectual calling described, and that,

First, By the Principal Efficient cause thereof, which is, *God the Father of our Lord Jesus Christ.*

2. By the impulsive cause thereof, the mercy of God, which is described by the quantity of it, *abundant.*

3. By the immediate effect thereof, a *lively Hope* (the singular cause whereof is shewed to be the resurrection of Jesus Christ from the Dead) now hope is called a lively Hope,

1. Because it makes a man live'y and active for God and goodness. 1 John 3. 2, 3. *Corpus spirando, anima sperando vivet*; As the body lives by breathing, so the soul by hoping.

2. Because it chears, comforts, and revives the Soul; it brings, it breeds, it feeds, it preserves spiritual life in the soul: this lively Hope is like *Myrtilus* his shield, which after the use he had of it in the field, having it with him at Sea, and suffering Shipwrack, it served him for a Boat to waft him to shore, and so preserved his life; this lively Hope is a Shield on shore, and an Anchor at Sea.

3. It is called a lively Hope, in opposition to the fading, withering, dying hopes of Hypocrites, and prophane persons, *Whose hope is as a Spiders web, the crackling of thorns under a Pot, and the giving up of the Ghost.*

Job 8. 13, 14. ch. 11. *ult.* ch. 27, 8. Pro. 11. 7.

A Christians hope is not like that of *Pandora*, which may flie out of the box, and bid the soul farewel; no, it is like the morning light, the least beam of it shall commence into a compleat Sun-shine; it is *Aurora gaudii*, and it shall shine forth brighter and brighter, till perfect day: but the Hypocrites hope, the presumptuous

ſumptuous ſinners hope is like a cloud, or the morning dew.

Now in my Text you have the Object about which this *lively Hope* is exerciſed, and that is, *an inheritance incorruptible, and undefiled, and that fadeth not away*, (what theſe words import, I ſhall ſhew you when I ſhall open that Doctrine which I intend to ſtand upon at this time) *reſerved in heaven for you.*

There are three Heavens, the firſt is *Cælum Aerium*, the Aiery Heaven, where the Fowls of Heaven do flie; the ſecond is *Cælum Aſtriferum*, where the Stars of Heaven are; and the third is *Cælum Beatorum*, the Heaven of the Bleſſed, where God appears in eminency, and where Chriſt ſhines in glory; and this is the Heaven the Text ſpeaks of.

The Text will afford ſeveral points, but I ſhall onely name one, which I intend to ſtand on at this time, and that is this.

Doct. *That God reſerves the beſt and greateſt favours and bleſſings for Believers, till they come to Heaven.*

Now I ſhall prove this propoſition by an induction of particulars, and then give you the reaſons of it; I will begin with the inheritance ſpoken of the Text.

1. The beſt Inheritance is reſerved for Believers, till they come to Heaven; this is clear and fair in the Text, yet I ſhall make this further out to you, thus.

*Vide Zanchium.*

Firſt, The Inheritance reſerved for Believers till they come to Heaven, is a pure, undefiled, and incorruptible Inheritance, it is an Inheritance that cannot be defiled nor blemiſhed with abuſe one way or another; other inheritances may and often are with oaths, cruelty, blood, deceit, &c. the Greek word *Amiantos* ſignifies a precious ſtone, which though it be never ſo much ſoiled, yet it cannot be blemiſhed, nor defiled: yea, the oftner you caſt it into the fire, and take it out, the more clear, bright, and ſhining it is; All earthly inheritances are true Gardens of *Adonis*, where we can gather nothing but trivial flowers, ſur-

1 Kings 21,—20. *Quam ſordet mihi terra, cum Cœlum intueor.* Adrian.

surrounded with many briars, thorns, and thistles: O the hands, the hearts, the thoughts, the lives, that have been defiled, stained, and polluted with earthly inheritances! O the impure love, the carnal confidence, the vain boastings, the sensual joys, that earthly inheritances have filled and defiled poor souls with! all earthly inheritances, they are no better than the Cities which *Solomon* gave to *Hiram*, which he called *Cabul*, that is to say, displeasing, or dirty; the world doth but durt, and dust us. But

Gen.3.18. Isa.23.9.

1 Kings 9. 13.

Secondly, it is a sure, a secure inheritance; *To an inheritance reserved in heaven for you.* See the Text, the Greek word that is here rendred *reserved*, is from (τηρέω *Tereo*) which signifies to keep solicitously, to keep as with watch and ward; this inheritance is kept and secured to us, by promise, by power, by blood, by oath, and therefore must needs be sure; it is neither sin, nor Satan, nor the world, that can put a Christian by this inheritance; Christ hath

Heb.6.12. —*ult.* Rom. 8. 33.*ult.* Ephes.2.6.

Joh.14.1, 2,3. John 10. 27,28,29, 30. If this Inheritance was not kept for us, it might (haply) go the ſame way paradiſe did.

already taken poſſeſſion of it in their names, and in their room, and ſo it is ſecure to them; if weakneſs can overcome ſtrength, impotency omnipotency, then may a Chriſtian be kept out of his inheritance, but not till then; but earthly inheritances, they are not ſure, they are not ſecure; how often doth might overcome right, and the weakeſt go to the wall? how many are kept out, and how many are caſt out of their inheritances, by power, policy, craft, cruelty? It was a complaint of old, our inheritance is turned to ſtrangers, our houſes to Aliens, *Lam.*5.2.

Dan.2.44. 7.ch.27. Heb.12. 27,28. 2 Pet.1.11

Thirdly, It is a permanent, a laſting inheritance; *To an inheritance incorruptible, undefiled, and that fadeth not away.* The Greek word (*Amarantos*) is the proper name of a flower, which is ſtill freſh, and green, after it hath a long time hung up in the houſe; it is an inheritance that ſhall continue as long as God himſelf continues; of this inheritance there ſhall be no end; though other inheri-

inheritances may be lasting, yet they are not everlasting; though (sometimes) it be long before they have an end, yet they have an end; where is the glory of the *Caldean*, *Persian*, *Grecian*, and *Roman* Kingdoms? but the glory of Believers shall never fade, nor wither; it shall never grow old, nor rusty, 1 *Pet.* 5. 4. *And when the chief Shepherd shall appear, ye shall receive a Crown of Glory, which fadeth not away*; a Believers inheritance, his glory, his happiness, his blessedness, shall be as fresh and flourishing after he hath been many thousand thousands of years in Heaven, as it was at his first entrance into it; Earthly inheritances are like Tennis-balls, which are bandied up and down from one to another, and in time wore out. The creature is all shadow and vanity, it is (*filia nullis*) like *Jonah*'s Gourd, man can sit under its shadow but a little, little while; it soon decays and dies, it quickly fades and withers; there is a worm at the root of all earthly inheritances, that will

*Sic transit gloria mundi.*

1 Tim. 6. 17.

will conſume them in time; all earthly comforts and contents are but like a fair picture that is drawn upon the Ice, which continueth not, or like the morning cloud that ſoon paſſeth away; but a Believers inheritance endureth for ever; when this world ſhall be no more, when time ſhall be no more, the inheritance of the Saints ſhall be freſh, flouriſhing and continuing: *Neſcio quid erit, quod iſta vita non erit, ubi lucet, quod non capiat locus, ubi ſonat, quod non rapit tempus, ubi olet, quod non ſtargit flatus, ubi ſapit, quod non minuit edacitas, ubi hæret, quod non divellit æternitas*, ſaid *Auguſtine*; What will that life be? or rather what will not that life be, ſince all good either is not at all, or is in ſuch a life? light, which place cannot comprehend; voices and muſick, which time cannot raviſh away; odours, which are never diſſipated; a feaſt, which is never conſumed; a bleſſing, which eternity beſtoweth, but eternity ſhall never ſee at an end; So this, all this is the heritage of all Gods *Jacobs*. Fourthly,

Fourthly, It is the freest inheritance, it is an inheritance that is free from all vexation and molestation; there shall be no sin to molest the soul, nor no Devil to vex the soul; there shall be no pricking Briar, nor grieving Thorn, unto the house of *Israel*; there shall be no *Jebusites* to be as pricks in your eyes, and thorns in your sides; there shall be no crying, O my bones! O my bowels! O the deceit of this man! O the oppression of that man! &c. No, they shall have a Crown without thorns, a Rose without prickles, and an inheritance without the least incumbrance; this inheritance flows from free love, and is freely offered, though the soul hath neither money, nor money-worth: there is nothing, there is not the least thing about this inheritance, that is purchased, or paid for by us: it is all frank, it is all free, it is all of grace: here is such an inheritance, that no eye ever saw, that no mortal ever possest, and that for nothing, it is freely offered, and it is freely given, *Acts* 20.32. *And now Bre-*

Ezek. 28. 24. Numb. 33. 55.

Isa. 55. 1, 2 Rom. 7. *ult.* Isa. 64. 4. 1 Cor. 2. 9.

*Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* All is mercy, all is of free mercy, that God alone may have the glory. Other inheritances they have their incumbrances. O the vexations, the molestations that do attend them! O the debates, the disputes, the Law-suits, that are about earthly inheritances, such as have made many a man to go with a heavy heart, an empty purse, and a thred-bare coat; which made *Themistocles* profess, that if two wayes were shewed him, one to hell, and the other to the Bar, he would decline that which did lead to the Bar, and chuse that which went to hell.

Fifthly, It is an Inheritance that is universally communicable, to Jews, to Gentiles, to bond, to free, to rich, to poor, to high, to low, to male, to female, *Gal.*3 28,29. *There is neither*

Act.10.35
1 Cor.12 13.

O that excellent inheritance, saith *Bernard* (*Non angustior multitudine haredum*) whose portions are not scanted by reason of the number and multitude of co-heirs.

*Jew*

*Jew nor Greek, there is neither bond, nor free, there is neither male, nor female, for ye are all one in Christ Jesus; And if ye be Christs, then are ye Abrahams seed, and heirs according to the Promise.* Among men, all sons and daughters be not heirs, yet all Gods children, be they sons, be they daughters, be they bond, or free, &c. they are all heirs, without exception: *Jehosaphat gave his younger sons great gifts of silver and gold and of precious things, with fenced Cities, but the Kingdom gave he to Jehoram, because he was the first born.* And *Abraham* gave gifts to the rest of his sons, but *Isaac* onely had the Inheritance. In some Countries all children be not heirs, but sons onely; and in other Countries, not all sons, but the Eldest Son alone; usually men divide their earthly inheritances, if all the sons be heirs, some inherit one place, others, others; but here the whole inheritance is enjoyed by every child; here every child is an heir to all, and hath right to all. In earthly inheritances, the more

Rom. 8. 17

2 Chron. 21. 3.

Gen. 25. 5, 6.

more you divide, the less is every ones part; but this inheritance is not diminished by the multitude of possessors, nor impaired by the number of co-heirs, it is as much to many, as to a few, and as great to one, as to all; not a room, not a mansion, not a walk, not a flower, not a Jewel, not a box of Myrrhe, but what is common to all; not a smile, not a good word, not a sweet look, not a Robe, not a dish, not a delicate, not a pleasure, not a delight, but is universally communicable, and universally fit for all the thousands millions of thousands that are heirs of this inheritance; if there be a thousand together, every one sees as much of the Sun, hears as much of the sound, smells as much of the sweet, as he should do if there were no more than himself alone; So here.

Sixthly and lastly, It is a soul-satisfying inheritance; he that hath it, shall sit down and say, I have enough, I have all. As one Master satisfies the servant, and as one Father

ther satisfies the child, and as one Husband satisfies the Wife, so one God, one Christ, one Inheritance, satisfies the believing soul, *Psal.* 16. 5, 6. *The Lord is the portion of mine Inheritance, and of my Cup, thou maintainest my lot. The lines are fallen unto me in a pleasant place, yea, I have a goodly heritage.* Will an inheritance of glory satisfie them? why this they shall have, 1 *John* 3. 3. *Col.* 3. 4. will an inheritance of power and dominion satisfie them? why this they shall have, 1 *Cor.* 3. 21. *All things are yours, &c.* Mat. 19. 28 1 Cor. 6. 2, 3, &c. Will *Abrahams* bosome satisfie you? why this you shall have, *Luke* 16. 22. The bosome is the place where love lodges all her children; the bosome is the place of delight and satisfaction, and this you shall have; nay, you shall have a better, a choicer, a sweeter bosome to solace your souls in, than *Abrahams*, to wit, the bosome of Jesus Christ, which will be

*Habet omnia, qui habet habentem omnia.* Aug. Gen. 33. 11. I have enough, saith *Jacob* לִי כֹל *Li chol*, I have all.

*Si aliud præter Deum habeo, nec aliud plenè possideo nec Deum, Deus qui non deficit, solus mihi sufficit.* Euseb. Niremb.

be a paradise of pleasure and delight to you. Will Christs best robe? will his own Signet put upon you, satisfie you? why this you shall have. Will it satisfie you to be where Christ is, and to fare as Christ fares, and wear as Christ wears, and enjoy as Christ enjoys? why this you shall have, *Joh.* 12. 26. *Where I am, there shall also my servant be; if any man serve me, him will my Father honour.* If all these things will satisfie souls, then surely the inheritance reserved in Heaven for them, will satisfie them; for that inheritance takes in these things, and many more. The good things that this Inheritance is made up of, are so many, that they exceed number, so great, that they exceed measure, so precious, that they are above all estimation; and therefore it must needs be a soul-satisfying Inheritance.

*August. de Triplici habitu, cap. 4.* This the great Caliph of *Babylon*, *Charls* the fifth, and others found by experience.

But now all other Inheritances they cannot satisfie the heart of man, *Eccles.* 5. 10. *He that loveth silver, shall not be satisfied with silver,*

*nor*

*nor he that loveth abundance, with increase*; this is also vanity. If you please you may read the words nearer the Original thus; *He that loveth silver, shall not be satisfied with silver*, and he that loveth it, in the multitude of it, shall not have fruit; it is the love of silver that is the mischief of it; it is the love of silver that makes men unsatisfied with silver; such a man will still be adding house to house, land to land, bag to bag, and heap to heap, and yet after all, be still unsatisfied. *Bernard* compareth such a man to one that being very hungry, gapeth continually for wind, with which he may be puffed, but cannot be filled, and satisfied; and so the same Author elsewhere saith well (*anima rationalis cæteris omnibus occupari potest, impleri non potest*) The reasonable soul may be busied about other things, but it cannot be filled with them; they can no more fill up the soul, than a drop of water can fill up the huge Ocean; they can no more satisfie the desires of the soul,

*Bern. Tract. de diligendo Deum, cap. 3.*

*Bern. Hom. Mat. 19. 17*

ſoul, than a few drops of water can the thirſt of a man inflamed with a violent Fever; nay, as Oyl increaſes the flame of the fire, ſo the more a man hath of the world, the more his heart is inflamed after it. When *Alexander* had conquered the known part of the world (ſay ſome) he ſate down, and wiſh'd for another world to conquer. *Charls* the fifth, Emperour of *Germany* (whom of all men the world judged moſt happy) cried out with deteſtation to all his Honours, Pleaſures, Trophies, Riches (*abite hinc, abite longè*) get you hence, let me hear no more of you; they could not ſatisfie him, they could not quiet him. Such things that a fancy, a conceit, an ungrounded fear will rob a man of the comfort of, can never ſatisfie him; but ſuch are all worldly enjoyments. One man will not live, becauſe his *Dalilah* will not love. Another with *Ahab* will be ſick, and die, becauſe he cannot get his neighbours inheritance. Another wiſhes himſelf dead, be-

2 Kings 7. 6,7.

1 Kings 21

cauſe

cause his commodities lie dead on his hands. Another with *Haman*, can find no sweetness in all his enjoyments, because *Mordecai* sits at the Kings gate. As those things which delude a man, can never satisfie him; but the world deludes a man, and puts cheats upon him; it promises a man pleasure, and pays him with pain; it promises profit *(all this will I give thee)* and pays him with loss; loss of God, of Christ, of Peace of Conscience, of Comfort, of Heaven, of Happiness, of all; it promises contentment, and fills him with torment; and therefore can never satisfie the soul of man, &c. Est. 5. 9. *ult.*

But the Inheritance reserved in Heaven, that will satisfie, it will afford nothing that may offend the soul, it will yield every thing that may delight the soul, that may quiet and satisfie the soul, by all which it is most evident, *That the best Inheritance is reserved for the Saints, till they come to Heaven.* Psa. 17. 15

But

Secondly, As the best Inheritance, so the best Rest is reserved for Believers

lievers till they come to Heaven
this life is full of trials, full
troubles, and full of changes; fi
within, and Satan and the worl
without, will keep a Chriſtian fro
reſt, till he comes to reſt in the b
ſome of Chriſt. The life of a Chri
Heb.12.1. ſtian is a race; and what reſt ha
2 Tim.4. they that are ſtill a running the
7,8. race? the life of a Chriſtian is
Iſa.40.2. warfare, and what reſt have the
2 Cor.10. that are ſtill engaged in a conſta
4. warfare? the life of a Chriſtian
1 Tim.1. the life of a Pilgrim, and what re
18. hath a Pilgrim, who is ſtill a tr
Pſal.119. velling from place to place?
54. Pilgrim is like *Noah*'s Dove, th
Heb.11.13 could finde no reſt for the ſole
1Pet.2.11 her foot; the fears, the ſnares, t
cares, the changes, &c. that atten
believers in this world, are ſu
that will keep them from taking
their reſt here. A Chriſtian hea
Jer.50.6. that word always ſounding in h
Micah 2. ears; *Ariſe, for this is not thy reſtin*
10. *place*. A man may as well expe
to find Heaven in Hell, as expect
find reſt in this world. It was th
com

complaint of *Ambrose* (*Quid in hac vita non experimur adversi? Quas non procellas tempestatesque perpetimur? Quibus non exagitamur incommodis? Cujus parcitur meritis?*) What misery do we not undergo in this life? what storms and tempests do we not endure? with what troubles are we not tossed? whose worth is spared? mans sorrows begin when his days begin, and his sorrows are multiplied, as his days are multiplied; his whole life is but one continued grief, labour wears him, care tears him, fears toss him, losses vex him, dangers trouble him, crosses disquiet him, nothing pleases him; in the day he wishes, would God it were night, and in the night, would God it were day; before he rises, he sighs; before he washes, he weeps; before he feeds, he fears; under all his abundance he is in wants, and in the midst of his sufficiency he is in straights; his heart, as *Gregory Nyssene* speaks (*Non tantum gaudet in iis quæ habet, quantum tristatur ob ea quæ desunt*) is not so much

*Ambrose de fide resurrectionis.*

Job 20. 22.

*Gregor. Nyssen. in Eccles. Hom. 7.*

much quieted in thoſe things which it hath, as it is tormented for thoſe things which it hath not. In a word, all the reſt we have in this world, is but a very ſhort nap to that glorious reſt that is reſerved in heaven for us, *Heb.* 4. 9, 10. *There remaineth there-fore a reſt to the people of God; for he that is entred into his reſt, he alſo hath ceaſed from his own works*, as God did from his; there remains a reſt to the people of God, or as the Greek hath it, a ſabbatiſm, a celeſtial reſt, an eternal reſt, a Sabbath that ſhall never have end. When God had made man, we read that the next day he reſted, and why is this ſet down, ſaith *Anſelme* (*Niſi per hoc velle innuere, quod illum poſt cujus creationem requievit, ad requiem fecit?*) but that the Spirit of God would ſhew unto us, that God made him for reſt, after the making of whom God is ſaid to have reſted? Reſt is a Jewel very deſirable on Earth, but we ſhall not wear it in our boſomes till we come to Heaven. *Ambroſe* well obſerves, that (*ſex diebus mun-*

Σαββατισμὸς, a ſabbatizing.

*Eſtius* and others underſtand this Text of a celeſtial reſt, &c.

*Ambroſius in Evangel. Luc. c. 9.*

*du*

*dus est factus, septimo requietum est die; ultra mundum ergo est quies, ultra mundum etiam fructus quietis.*) In six days the world was made, on the seventh day there was rest; it is beyond this world therefore that rest is, and it is beyond this world that the fruit of rest is to be had. I shall shew you (observing brevity) the excellency of that rest that is reserved for Believers in Heaven.

As first, It is a superlative rest, a rest that infinitely exceeds all earthly rest; all other rest is not to be named in the day wherein this rest is spoken of. Some have purchased rest (for a time) with silver and gold, but this is a rest, that all the gold and silver in the world can never purchase; over this rest is written not the price of gold, but the price of blood, yea, the price of the best and noblest blood that ever run in veins; that rest we have here must needs be a poor low-prized rest, (*ubi multa cautela custoditur salus corporis, custodita etiam amittitur, amissa cum gravi labore reparatur, & tamen repa-*

*Greg. Mor. l. 11. c. 26.*

*reparata in dubio ſemper eſt*;) where the health of the body is preſerved with much watchfulneſs, being preſerved is alſo loſt; being loſt, is recovered with much labour; and yet being recovered, is alwayes in danger, and doubtfulneſs, what will become of it: our eſtate in this world is not a fixed ſtate; what then is our reſt? our very living is but a paſſing away, our lives are full of troubles, and they fill our ſouls full of unquietneſs. After the *Trojans* had been toſſing and wandring in the *Mediterranean* Sea, as ſoon as they eſpied *Italy*, they cried out with exulting joy, *Italy*, *Italy*; And ſo when Saints, after all their toſſings and reſtleſneſs in this world, ſhall come to Heaven, then (and not till then) they will cry out, reſt, reſt, no reſt to this reſt. But

Secondly, The reſt reſerved in Heaven for believers, it is an univerſal reſt, a reſt from all ſin, and a reſt from all ſorrow; a reſt from all
Rev. 14. 13 afflictions, and a reſt from all temptations; a reſt from all oppreſſion, and

and a reſt from all vexation; a reſt from all labour and pains, from all trouble and travel, from all aches, weakneſſes and diſeaſes; there is no crying out, O my bones! O my back! O my bowels! O my ſides! O my head! O my heart! Our reſt here is onely in part, and imperfect; here we have reſt in one part, and pain in another; quiet in one part, and torment in another; ſometimes when the head is well, the heart is ſick; and ſometimes when there is peace in the conſcience, there is pain in the bones; here many return us hatred for our love, and this hinders our reſt; here we are apt to create cares and fears to our ſelves, rather than we will want them, and this hinders our reſt; here we are very apt to give offence, and as apt to take offence (though none be given) and this hinders our reſt; ſometimes we have reſt abroad, and none at home; ſometimes reſt at home, and none abroad; our reſt here is imperfect, and incompleat, but our reſt in Heaven ſhall be moſt

Pſa.38.20. Pſa.109.4. Math. 6.25—*ult.*

Mat.11.9. 1 Cor.10.32.

Job 7.13, 14,15,16.

perfect and compleat; there the inward and the outward man shall be both at rest, &c. But

Thirdly, it is an uninterrupted rest, it is a rest that none can interrupt; here sometimes sin interrupts our rest; sometimes temptations interrupt our rest; sometimes divine with-drawings interrupt our rest; sometimes the sudden changes and alterations that God makes in our conditions interrupts our rest: sometimes the power, and sometimes the policy, and sometimes the cruelty of wicked men interrupts our rest; sometimes the crossness of friends, sometimes the deceitfulness of friends, sometimes the loss of friends, and sometimes the death of friends interrupts our rest; one thing or another is still interrupting our rest: O but in Heaven! there shall be no sin, no Devil, no sinner, no false friend; there shall be nothing, there shall not be the least thing that may interrupt a Saints

Psal. 40. 12
2 Cor. 12. 7, 8, 9.
Ps. 30. 6, 7.
Cant. 3. 5. ch. &c.
Job 3. 25, 26, &c.

*Quid est aliud hic nasci, nisi ingredi laboriosam vitam?* August. What is it else to be born here, than to enter into a troublesome life?

Saints rest; indeed Heaven could not be Heaven, did it admit of any thing that might interrupt a Saints rest. Heaven is above all winds and weather, storms and tempests, earthquakes and heart-quakes; there is onely that which is amiable and desirable; there is nothing to cloud a Christians joy, or to interrupt a Christians rest; when once a soul is asleep in the bosome of *Abraham*, none can awake him, none can molest or disturb him; here is joy without sorrow, blessednes without misery, health without sickness, light without darkness, abundance without want, beauty without deformity, honour without disgrace, ease without labour, and peace without interruption, or perturbation; here shall be eyes without tears, hearts without fears, and souls without sin; here shall be no evil to molest the soul, here shall be all good to chear the Soul, and all happiness to satisfie the Soul; and what then can possibly interrupt the rest of the Soul? But

לידידך

It is an allusion to *Solomons* name *Jedidiah*, 2 Sam. 12. 25.

Fourthly, As it is an uninterrupted rest, so it is a peculiar rest; it is a rest peculiar to Sons, to Saints, to Heirs, to beloved ones, *Psa.* 127. 2. *So he gives his Beloved rest*, or (as the *Hebrew* hath it) dearling or dear beloved, quiet rest, without care or sorrow; the *Hebrew* word (שנה *Shena*) is written with א a quiet dumb letter (which is not usual) to denote the more quietness and rest; this rest is a Crown that God sets onely upon the head of Saints; it is a gold chain that he only puts about his childrens necks; it is a Jewel that he only hangs between his beloveds breasts; it is a Flower that he onely sticks in his darlings bosomes; this rest is a tree of life that is proper and peculiar to the inhabitants of that heavenly Countrey; it is Childrens bread, and shall never be given to dogs; here wicked men have their good things, their peace, their rest, their quiet, &c. their Heaven, whilst the people of God are troubled and disquieted on every side; but the day is a coming wherein

Luk. 16. 25 Psal. 73. 3,—21. Job 21. 7, 8, 9, 10, 11 12, 13, 14.

wherein the Saints shall have rest, and sinners shall never have a good day more, never have an hours rest more, their torments shall be endless, and easeless. The old world had their resting-time, but at last patience and justice tired and abused, put a period to their rest, by (washing and) sweeping them to hell with a flood; And then *Noah*, and those righteous souls that were with him, had their time of rest and peace; and so shall it be with sinners and Saints at last, *&c.* But

Fifthly, The rest reserved for the Saints in Heaven, as it is a peculiar rest, so it is a rest that is universally communicable to all the Sons and Daughters of God; *and to you who are troubled, rest with us*, saith the Apostle *Paul*, *rest with us*, with us Apostles, with us Saints, and with all the family of Heaven together. Here some Saints are at liberty, when others are in prison; here some sit under their own Vines, and drink the blood of the Grape, whilst others have their blood poured out

2 Thes. 1. 6, 7.

as water upon the ground, &c. but in heaven they shall all have rest together; the believing Husband, and the believing wife shall rest together, and believing Parents and believing Children shall rest together; here one relation hath rest when the other hath not, but there they shall all rest together; there the painful Preacher, and the diligent Hearer shall rest together; there the gracious Master, and the pious Servant shall rest together, &c. *Isa.* 57. 2. *He shall enter into peace, they shall rest in their beds, each one walking in his uprightness; they shall rest in their beds,* or as some read it, they shall rest in their Bee-hives, expressing the Hebrew by the Latine, *Cubile*, signifying a Bee-hive, as well as a Couch, or Bed; look as the poor wearied Bees do rest all together in their Bee-hives, in their hony-houses, so all the Saints shall rest together in Heaven, which is their Bee-hive, their Hony-house: And O what a happy rest will that be, when all the Saints shall rest together! But

Sixthly

Sixthly and lastly, It is a permanent and constant rest; of this rest there shall be no end, it is a rest that shall last as long as Heaven lasts, yea, as long as God himself shall continue; time shall be no more, and this World shall be no more, but this rest shall remain for ever; the rest of the people of God in this world is transient, it is inconstant; now they have rest, and anon they have none; now a calm, presently a storm; now all is in quiet, anon all is in an uproar; their rest in this world is like a morning cloud, and the early dew, which is soon dried up by the beams of the Sun. Since God hath cast man out of Paradise, out of his first rest, he can find but little rest in this world; sometimes the unfitness of the creature troubles him, sometimes the fickleness of the creature vexes him, sometimes the treachery of the creature enrages him, and sometimes the want of the creature distracts him; when in his heart he saith, Now I shall have rest, now I shall

Rev. 10. 6. 2 Pet. 3.

Hos. 6. 4.

be quiet, then troubles and changes come; so that his whole life is rather a dreaming of rest, than an enjoying of rest: O! but in Heaven the rest of the Saints shall have no end; there shall be nothing that can put a period to their rest; there shall be every thing that may conduce to the perpetuating of their rest; Heaven would be but a poor low thing, did it not afford a perpetual rest.

Thirdly, As the best rest, so the best sight and knowledge of God is reserved for Believers, till they come to Heaven. I readily grant, that even in this world the Saints do know the Lord, inwardly, spiritually, powerfully, feelingly, experimentally, transformingly, practically; but yet notwithstanding all this, the best knowledge of God is reserved for Heaven, which I shall evidence by an induction of particulars, thus:

*Nihil notum in terra, nihil ignotum in Cœlo.*

First, they shall have the clearest knowledge and revelation of God in Heaven; here our visions of God

are

are not clear, and this makes many a child of light, to sit and sigh in darkness. God veils himself, he covers himself with a cloud; man when he is silent concerning God, seemeth to be something, but when he begins to speak of God, it plainly appears that he is nothing. Lam. 3. 44.

*Simonides* being asked by *Hiero* the Tyrant, what God was? craved a day for to deliberate about an answer; but the more he sought into the nature of God, the more difficult he found it to express; therefore the next day after being questioned, he asked two dayes, the third day he craved four, and so from that time forth doubled the number, and being asked why he did so, he answered, that the more he studied, the less he was able to define what he was; so incomprehensible is his nature. *Cicero de natura deor. l. 1.*

Our visions of God here are dark and obscure. *Augustine* asking the question, what God is? gives in this answer (*certè hic est, de quo & quum dicitur, non potest dici, quum æstimatur,* *Augustin de fide con. Arian. c. 6.*

*tur, non poteſt æſtimari, quum comparatur, non poteſt comparari, quum definitur, ipſe ſua definitione creſcit.*) Surely it is he, who when he is ſpoken of, cannot be ſpoken of, who when he is conſidered of, cannot be conſidered of, who when he is compared to any thing, cannot be compared, and when he is defined, groweth greater by defining of him. It is obſervable, that it was not the
Eze. 1. 28 Lord which the Prophet *Ezekiel* ſaw, it was onely a viſion; in the viſion it was not the glory of the Lord which he ſaw, but the likeneſs of it, nay it was not the likeneſs of it, but the appearance of the likeneſs of the glory of the Lord that made him to fall on his face, as not being able to behold it. Sin hath ſo weakened, dazled, and darkened the eye of our ſouls, that we cannot bear the ſight of the glory of the Lord, nor the likeneſs of it, no nor the appearance of the likeneſs of it.

Pſa. 18. 10 In the *Pſalms* the Lord is ſaid to ride upon a Cherub; upon which

words

words one saith thus (*Cherub quippe plenitudo scientiæ dicitur, proinde super plenitudinem scientiæ ascendisse perhibetur, quia majestatis ejus plenitudinem scientia nulla comprehendit*) a Cherub is so called, as being a fulness of knowledge; and therefore is God said to ascend above the fulness of knowledge, because no knowledge comprehendeth the fulness of his Majesty.

*Greg. Mor. l. 7. c. 15.*

*ἐν αἰνίγματι*, in a Riddle

But when believers come to Heaven, then they shall have a more clear vision, and sight of God, 1 *Cor.* 13. 12. *For now we see thorow a glass, darkely, but then face to face; Now I know in part, but then shall I know even as also I am known.* Now we see him obscurely, as in a glass, but then we shall see him distinctly, clearly, immediately, we shall then apprehend him clearly, though (even then) we cannot comprehend him fully. Some sense those words, I shall know even as I am known, thus, Look as God

In this life, saith *Bernard* (*erit mira serenitas, plena securitas, æterna felicitas*) there will be wonderful serenity, full security, eternal felicity.

God knoweth me after a manner agreeable to his infinite excellency; So shall I know God according to my capacity, not obscurely, but perfectly, as it were, *face to face*; and this is the greatest height of blessedness and happiness. Now all veils shall be taken off, and we shall have a clear prospect of Gods excellency and glory, of his blessedness and fulness, of his loveliness and sweetness; Now all masks, clouds, and curtains shall be drawn for ever, that Saints may clearly see the breadth, length, depth, and height of divine love, and that they may clearly see into the mystery of the Trinity, the mystery of Christs Incarnation, the mystery of mans Redemption, the mystery of Providences, the mystery of Prophesies; And all those mysteries that relate to the nature, substances, offices, orders, and excellencies of the Angels, those Princes of glory, who still keep their standings in the Court of Heaven; And all those mysteries that concern the nature, original, immortality, spi-

Phil. 3. 18. *Visio clara, non comprehensiva.*

spirituality, excellency, and activity of our own souls, beside a world of other mysteries, that respect the Decrees and Councels of God, the Creation of the world, the fall of *Adam*, and the fall of Angels. Now the most knowing men in the world are much in the dark about these things, but when we come to Heaven, we shall have a close and a clear sight and knowledge of them; Now we shall know, as we are known; now we shall see God face to face (*O beata visio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cœli, Rectorem terræ, Patrem viventium!*) O blessed sight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! (*O beata visio, videre Deum in seipso, videre in nobis, & nos in eo*) O blessed vision and contemplation wherein we shall see God in himself, God in us, and our selves in God! But

*Aug. lib. de spir. &c. c. 57.*

*Bernard. Meditat. c. 4.*

Secondly, As in Heaven they shall have the clearest knowledge of God, so

so in Heaven they shall have the fullest knowledge of God; here our knowledge of God is weak, as well as dark, but in Heaven it shall be full and compleat; *Here we know but in part; but there we shall know, as we are known*, as the Apostle speaks, here we are able to take in but little of God; either sin, or Satan, or else fears, doubts, and scruples; or else the pleasures, or profits, the comforts or contents of this world do so defile the soul, and so fill the soul, that it is able to take in but very little of God; *How little a portion* (saith *Job*) *is heard of him?* It is but a portion, a little portion that we can can conceive of him; the *Hebrew* is (שמץ *Shemets Particulam*) a little bit, nay, it is said (שמץ דבר *Shemets dabar*, *particulam verbi*) a little piece of a word, or (*particulam alicujus*) a little piece of something that we do hear of him. *I have many things to say to you* (saith Christ) *but ye cannot bear them now.* Man is a poor, low, weak creature, and is not able to bear any great or full

1 Cor. 13. 12.

Job 26. *ult.*

Joh. 16. 12
1 Cor. 3. 1, 2, 3.
Heb. 5. 12, 13, 14.

full diſcoveries of God. As weak ſhoulders cannot bear heavy burdens, nor weak ſtomachs digeſt ſtrong meats, no more were they able to bear the revelation of many high, ſpiritual, precious, and glorious truths, that Chriſt was willing to diſcover to them; thoſe that have weak eyes, or that have a blemiſh in their eyes, cannot diſcern things right; now we have all weak eyes, we have all one blemiſh or another in our eye, which hinders us from a full ſight and knowledge of God, and of his excellency & glory: O but now in Heaven we ſhall have a full and perfect knowledge of God; there ſhall be no ſore eyes, no clouds, no miſts to hinder us from a full ſight of the Son of Righteouſneſſe; there our underſtandings ſhall be full of the knowledge of God, our minds full of the wiſdome of God, our wills full of

Our knowledge of God now is rather Negative than Poſitive, we know not ſo well what God is, as what he is not; as that he is not a man, as that he is not changeable, &c. Now it is obſerved to our hand (*ex puris negativis nihil concluditur*) that from pure negatives, there can be no certain concluſion made.

of the righteousnes and holines of God, and our affections full of the love and delights of God; here we have but weak and shallow apprehensions of God, but there, as *Bernard* speaks sweetly (*Deus implebit animam rationalem sapientia, concupiscibilem justitia, irascibilem perfecta tranquilitate*) God will fill the soul with light of wisdome, the concupiscible faculty with Righteousnes, the irascible with perfect tranquility.

If a man did dwell within the body of the Sun, surely he would be full of light; if a man did dwell in the midst of a fountain, surely he would be filled with that fountain: So when the Saints come to Heaven, they shall dwell (as it were) in the body of the Sun of Righteousnes; and therefore they cannot but be full of light; they shall dwell in the midst of the fountain of life; and therefore they shall sure be full of the fountain. But

Thirdly, The light and know-

ledge

ledge that we shall have of God in Heaven, will be immediate; here our knowledge of God is mediate; here we see him, but it is either through the glass of his word, or the glass of his works; sometimes through the glass of his word; God shews himself sometimes through the glass of prayer, God gives some representations of himself to his people; sometimes through the glass of the Lords Supper, he discovers some rays and beams of his glory; all the sight and knowledge that we have of God in this world, is through some glass or other; now there is a vast difference between seeing an Object directly, immediately, and in its own proper colours, and beholding it through a glass: the sight of an object through a glass is very weak, and unsatisfying; one direct view of the Lord, one immediate sight of God, will infinitely transcend all those sights and views that we have had in this world, either through the glass

1 Cor. 13. 12.

God is a supersubstantial substance, an understanding not to be understood, a word never to be spoken. *Dionys. Areop. de divin. Nom. c. 1.*

glaſs of his word, or the glaſs of his works, either thorow the glaſs of Ordinances, or the glaſs of the Promiſes, or the glaſs of Providences. One real direct ſight of a
Mat. 5. 8. friend or relation, doth more chear, quiet and ſatisfie us, than a thouſand repreſentations of them in glaſſes, or by their pictures. In Heaven we ſhall ſee God face to face, without the interpoſition of men, or means; and this direct and immediate ſight of God, is that which makes Heaven to be Heaven to the Saints. All the glory of Heaven would be but a poor low thing in the eye of a Saint, had he not a direct and immediate ſight of God there. In Heaven all Mediums ſhall be removed, all glaſſes ſhall be broken, and the glorified Saint ſhall behold God with open face; all curtains being for ever withdrawn from between God and the ſoul. Good ſouls in Heaven are
Mat. 18. 10 like good Angels, who are ſtill beholding the face of God. As God is ſtill a looking upon them as the

Jewels

Jewels of his Crown, so they are still eying, and looking upon God as their Heaven, yea, as their great all, and that by a direct and immediate act of their souls. But

Fourthly and lastly, The light and knowledge that they shall have of God in Heaven, shall be permanent and constant; now Saints have a happy sight of God, and anon they have lost it; this hour they have a precious sight of God in the Mount, and the next hour they have lost this sight, *Behold he that should comfort my soul stands afar off.* And he hath covered himself with a cloud, that our prayers cannot pass thorow; our visions of God here are transient and vanishing. The visions, the glympses of Majesty and glory, which *Moses* and *Peter* saw in the Mount, were not permanent, but transient; their Sun was quickly clouded, and both of them soon after were found walking in the dark; And therefore well saith *Augustin* (*Beatitudo hic parari potest, possideri non potest*) happiness may

Lam. 1. 16. ch. 3. 44.

Exod. 33. Mat. 17. 1, 2, 3, 4.

Serm. 46. *de sanctis.*

may be obtained here, but here we cannot have the plenary, and full possession thereof: O but in Heaven, our sight of God, our knowledge of God shall be permanent, it shall be lasting; there shall be no sin, no cloud, no mist, no curtain to hinder us from a constant sight and vision of God; there we shall see God clearly, fully, eternally; the Spouses question, *Did you see him whom my soul loves?* shall never be heard in Heaven, because God shall be always in their eye, and still upon their hearts; nor *Jobs* complaint; *Behold, I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him:* Heaven would not be Heaven, were it not alwayes day with the soul; did not the soul live in a constant sight and apprehension of God, all the glory of Heaven could not make a Heaven to a glorified soul. But

Can. 5.

Job 23. 8, 9.

Fourthly,

Fourthly, As the best sight and knowledge of God is reserved till last, so the best and choicest presence of God and Christ is reserved till last; and this I shall thus make good.

First, In Heaven Saints shall have the greatest, and the fullest presence of God; no man in this world hath so compleat and full a presence of God, but he may have a fuller; but in Heaven the presence of God shall be so full and compleat, as that nothing can be added to it, to make it more compleat; sometimes sin, sometimes Satan, sometimes the world, sometimes resting in duties, sometimes the weakness of our graces, hinder us from enjoying a full presence of God here: but in Heaven there shall be nothing to interpose between God and us, there shall be nothing to hinder us from enjoying a full and compleat presence of God; it is this full presence of God, that is the Heaven of Heaven, the glory of all our glory; an imperfect and incompleat presence

Psal. 16. *ult.* *Ipse unus erit tibi omnia, quia in ipso uno bono, bona sunt omnia.* Aug.

sence of God in Heaven, would darken all the glory of that state; it is the full and perfect presence of God in Heaven that is the most sparkling Diamond in the Ring of Glory; and this you shall have. But

Secondly, They shall have a soul-satisfying presence of God in Heaven; they shall be so satisfied with the presence of God in Heaven, that they shall say, We have enough, we have all, because we enjoy that presence that is virtually all, that is eminently all, that is all light, all life, all love, all Heaven, all happiness, all comforts, all contents, &c. *Psal.* 17. 15. *As for me, I will behold thy face in Righteousness; I shall be satisfied, when I awake, with thy likeness.* Though the spiritual and gracious presence of God with the Saints in this world, doth much chear and comfort them, yet it doth not satisfie them, they are still crying out, more of this blessed presence! O more of this presence Lord, less mony will serve, so it

*Omne bonum in summo bono*, all good is in the chiefest good.

may but have more of thy presence; less of the creature will serve, so we may have but more of thy presence. As the King of *Sodom* said unto *Abraham*, *Give me the persons, and take the goods to thy self:* so say gracious souls, give us more and more of the presence of God, and let the men of the world take the world, and divide it amongst themselves; divine presence is very inflaming, a soul that hath but tasted the sweetness of it, cannot but long for more of it. As those that had tasted of the Grapes of *Canaan*, longed to be in *Canaan:* And as the *Gauls*, who when they had tasted of the sweet Wine, that was made of the Grapes that grew in *Italy*, they were very eager after *Italy*, crying out, *O Italy, Italy!* so precious souls that have experienced the sweetness of divine presence, they cannot be satisfied with a little of it, but in every prayer, this is the language of their souls, Lord, more of thy presence; and in every Sermon they hear, Lord let us have

Psal. 42. 1, 2. Psal. 37. 1, 2. Gen. 8, — 18. Gen. 14. 21.

*Plutarch in vita Camilli.*

more of thy presence; and in ever Sacrament they receive, Lord vouchsafe to us more of thy pre sence.

Nay, this gracious presence o God, that they enjoy here, make them very earnest in their desire and longings after a celestial, a glo rious presence of God, and Chri in Heaven, which presence alon can satisfie their souls. Look a the espoused Maid longs for th Marriage-day, the Apprentice fo his freedome, the Captive for hi Ransome, the Traveller for h Inne, and the Mariner for his Ha ven; so do souls that are under the power and sweet of Gods gra cious presence, long for to enjoy hi glorious presence in Heaven, whic alone can fill and satisfie their im mortal souls. As

2 Cor. 5. 1,2,3,4,5, 6,7,8. Phil. 1,2,3 Cant. 8. *ult*

*Monica.* *Monica* (*Austins* Mother) a pre cious godly woman, who enjoyed much of the gracious presence o Christ with her spirit, she cryed out (*quid hic faciemus? cur no ocyus migramus? cur non hinc av lamus!*

*lamus?*) what do we here? why depart we not swifter? why flie we not hence?

So saith another, As what I have, if offered to thee, pleaseth not thee without my self; So O Lord, the good things we have from thee, though they refresh us, yet they satisfie us not without thy self: Lord, I am willing to die, to have a further discovery of thy self. *Bernard.*

And so saith another, Thou hast made us, O Lord, for thy self, and our hearts are unquiet till they come unto thee. *Austin.*

And so when *Modestus* (the Emperours Lieutenant) threatned to kill *Basil*, he answered, If that be all, I fear not, yea, your Master cannot more pleasure me, than in sending me unto my heavenly Father, to whom I now live, and to whom I desire to hasten. *Basil.*

And saith another, Let all the Devils in Hell beset me round, let fasting macerate my body, let sorrows oppress my mind, let pains consume my flesh, let watchings *Augustine.*

dry me, or heat ſcorch me, or cold freeze me; let all theſe, and what can come more, happen unto me, ſo I may enjoy my Saviour.

*Auſtin* wiſhing that he might have ſeen three things, *Rome* flouriſhing, *Paul* preaching, and Chriſt converſing with men upon the earth. *Bede* comes after, and correcting this laſt wiſh, ſaith, yea, but let me ſee the King in his beauty, Chriſt in his heavenly Kingdom; by all which you ſee, that it is not a ſpiritual preſence, but the glorious preſence of God, and Chriſt in Heaven, that can ſatisfie the ſouls of the Saints. It was a great mercy for Chriſt to be with *Paul* on earth, but it was a greater mercy, and a more ſatisfying mercy for *Paul* to be with Chriſt in Heaven; they enjoy much who enjoy the preſence of God on earth, but they enjoy more, who enjoy the preſence of God in Heaven; and no preſence below this preſence, can ſatisfie a believing ſoul. But

*Bede.*

Phil. 1. 23.

Thirdly,

Thirdly, As they ſhall enjoy a ſatisfying preſence of God in Heaven, ſo they ſhall enjoy a conſtant, and permanent preſence of God in Heaven; here God comes and goes, he is often a removing Court, but in Heaven the King of glory will be alwayes preſent, 1 *Theſ.* 4 17, 18. *Then we which are alive, and remain, ſhall be caught up together with them in the clouds to meet the Lord in the Air; and ſo ſhall we be ever with the Lord: Wherefore comfort one another with theſe words.* It is the conſtant preſence of God in Heaven, that makes a Heaven of comfort to bleſſed ſouls; ſhould this Sun ever ſet (ſhould this preſence ever fail) Heaven would be as dark as Hell, yea, Heaven would be another Hell. Here *Jonah* complains that he was caſt out of Gods preſence, and the Church complains, that he that ſhould comfort her ſoul, ſtands afar off. No Saint enjoys the gracious preſence of God at all times alike; they that enjoy moſt of this preſence, may ſay of it, as *Jacob* ſpake

Jonah 2. 4
Lam. 1. 16.
Pſal. 30. 6, 7.
Iſa. 8. 17.
Micah 7. 7, 8, 9.
Gen. 31. 5.

ſpake of *Labans* countenance. I ſee (ſaid he) your Fathers countenance is not towards me as before; ſo may they ſay, O we ſee! O we feel that the preſence of God is not with us as before! O what a warming, what a chearing, what a quickening, what an enlivening, what a comforting, what a melting, what an incouraging, what an aſſiſting preſence of God had we once! O but it is not ſo now with us! we that uſe always to be upon Chriſts knee, or in his arms, are now at a diſtance from him; he that uſed to lie day and night as
Cant. 1. 13. a bundle of Myrrhe betwixt our breaſts, hath now covered himſelf with a cloud; O we cannot ſee his face! we cannot hear his voice, as in the days of old, &c. But now in Heaven Saints ſhall enjoy a conſtant preſence of God, there ſhall not be one moment to all eternity, wherein they ſhall not enjoy the glorious preſence of God; and indeed it is this conſtant preſence of God in Heaven, that puts a glory upon

upon all the Saints glory: Heaven without this conſtant preſence of God, would be but as a Court without a King, or as the Firmament without the Sun. And thus you ſee that the beſt and choiceſt preſence of God and Chriſt is reſerved for Heaven But

Fifthly, The perfection of grace is reſerved for glory: though our graces be our beſt Jewels, yet they are imperfect, and do not give out their full luſtre: they are like the Moon, which when it ſhineth brighteſt, hath a dark ſpot; 1 *Cor.* 13. 9, 10. *For we know in part, and we propheſie in part: But when that which is perfect is come, then that which is in part ſhall be done away. Here we are all as an unclean thing, and all our Righteouſneſſes are as filthy rags*: O the ſtains, the ſpots, the blots, the blemiſhes, that attend our choiceſt graces and ſervices! our beſt perſonal Righteouſneſs is ſtained with much unrighteouſneſs; perfection of grace and holineſs is reſerved for Heaven, *Epheſ.* 5. 25, 26, 27. *Jude Epiſt.* 24.

*Perfectum id eſt cui nihil deeſt.*

Iſa. 64. 6.

*Ephes.* 4. 13. In the work of conversion, God lays the foundation of grace in the souls of his people, but the putting on the top-stone is reserved for Heaven. Grace here is but a King in the Cradle, but in Heaven it will be a King upon its Throne. For the making this truth more fully out, I will onely instance in the joy of the Saints, and that thus,

First, The joy of the Saints in Heaven, shall be pure joy; here
Psal. 2. 11. our joy is mixt with sorrow, our rejoycing with trembling; *Matth.* 28. 8. *The women departed from the Sepulchre with fear and great joy*; this composition of two contrary passions, is frequently found in the best hearts; there the best have sorrow with their joy, water with their wine, vinegar with their oyl, pain with their ease, Winter with their Summer, and Autumn with their Spring, &c. But in Heaven
Rev. 7. 17. they shall have joy without sorrow, light without darkness, sweetness without bitterness, summer without winter,

winter, health without ſickneſs, ho nour without diſgrace, glory without ſhame, and life without death, *Rev.* 21.4. *And God ſhall wipe away all tears from their eyes, and there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be any more pain; for the former things are paſſed away.* But

Secondly, As they ſhall have in Heaven pure joy, ſo they ſhall have in Heaven (*plenitudinem gaudii*) fulneſs of joy; here all joy is at an ebb, but there is the flood of joy, there is fulneſs of joy, *Pſal.* 16. 11. *In his preſence is fulneſs of joy, and at his right hand are pleaſures for evermore*; here ſhall be (*gaudium ſuper gaudium*) joy above joy, joy ſurmounting all joy; here ſhall be ſuch great joyes, as no Geometrician can meaſure; ſo many joyes, as no Arithmetician can number; and ſo wonderful, as no Rhetorician can utter, had he the tongue of men and Angels; here ſhall be joy within

If one drop of the joys of Heaven ſhould fall into Hell, it would ſwallow up all the bitterneſs of Hell. *Auguſt.*

in thee, and joy without thee, and joy above thee, and joy beneath thee, and joy about thee; joy ſhall ſpread it ſelf over all the members of your bodies, and over all the faculties of your ſouls; in Heaven, your knowledge ſhall be full, your love full, your viſions of God full, your communion with God full, your fruition of God full, and your conformity to God full, and from thence will ariſe fulneſs of joy. If all the Earth were Paper, and all the Plants of the earth were Pens, and all the Sea were Ink; and if every man, woman, and childe had the pen of a ready writer, yet were they not able to expreſs the thouſandth part of thoſe joys that Saints ſhall have in Heaven: all the joy we have here in this world, is but penſiveneſs to that we ſhall have in Heaven; all pleaſure here to that, but heavineſs; all ſweetneſs here to that, but bitterneſs. But

Thirdly, The joy of the Saints in Heaven, ſhall be a laſting joy, an uninterrupted joy; here their joy

is quickly turned into sorrow, their singing into sighing, their dancing into mourning; our joy here is like the Husband-mans joy in Harvest, which is soon over, and then we must sow again in tears, before we can reap in joy. *Davids* joy was soon interrupted: *In my prosperity I said I should never be removed, but thou didst hide thy face, and I was troubled.* Now *David* had the Oyl of joy and gladness, and by and by the spirit of heavines and sadnes, *Restore to me the joy of thy salvation.* *Jacob* had much joy at the return of his Sons with Corn from *Egypt*, but his joy was soon interrupted, by his parting with his dear *Benjamin.* Psal. 30. 6, 7. Ps. 51. 12

I might shew you this truth in other instances, as in *Abraham*, *Job*, and other Saints; but surely there is no Believer but finds, that sometimes sin interrupts his joy, and sometimes Satan disturbs his joy, and sometimes afflictions, and sometimes desertions eclipse his joy, sometimes the cares of the world

world, and sometimes the snares of the world, and sometimes the fears of the world mars our joy; sometimes great crosses, sometimes near losses, and sometimes unexpected changes turn a Christians harping into mourning, and his Organ into the voice of them that weep.

Job 30. 26. *ult.*

Some worm or other is still a gnawing at the very root of our joy, like the worm that made *Jonah* his Gourd to wither.

Some say of *Rhodes*, that there is not one day in the year, in which the Sun shines not clearly on them. Surely there is hardly one day in the year, yea, I had almost said, one hour in the day, wherein something or other doth not fall in, to interrupt a Christians joy.

But now in Heaven the joy of the Saints shall be constant, there shall nothing fall in to disturb, or to interrupt their joy, *Psal.* 16. 11. *In thy presence is fulness of joy, and at thy right hand is pleasures for evermore*; Mark, for quality, they are pleasures; for quantity, fulness; for dignity,

nity, at Gods right hand; for eternity, for evermore. And millions of years multiplied by millions, make not up one minute to this eternity of joy that the Saints shall have in heaven; in heaven there shall be no sin to take away your joy, nor no devil to take away your joy, nor no man to take away your joy; *John* 16. 22. *Your joy no man taketh from you*; The joy of the Saints in heaven is never ebbing, but alwayes flowing to all contentment; the joyes of heaven never fade, never wither, never die, nor never are lessened, nor interrupted; the joy of the Saints in heaven is a constant joy, an everlasting joy, in the root, and in the cause, and in the matter of it, and in the objects of it (*Æterna erit exultatio, cui bono lætatur æterno*) Their joy lasts for ever whose objects remain for ever, *Isa.* 35. 10. *And the Redeemed of the Lord shall return, and come to Zion with songs, and everlasting*

*In quibus operamur, in illis & gaudemus*, saith *Tertullian*, In what things or persons we act, in those things we rejoyce.

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*ing joyes upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flye away.* In this world, not only the joy of Hypocrites, and the joy of prophane persons, but also the joy of the upright is (oftentimes) *as the crackieng of thorns under a pot*, or as the blaze of a brush fagot, now all on a flame, and as suddenly out again, or like the beast *Ephemeron*, that dieth the day it is born; but the joy of Believers in Heaven, shall be like the fire upon the Altar, that never went out. When *Cæsar* was sad, he used to say to himself (*Cogita te Cæsarem esse*) think thou art *Cæsar*: So when your hearts are sad and sorrowful, O then think of these everlasting joyes that you will have in Heaven. But I must hasten; and therefore in the

Sixth place, As the best joyes, so the best society, the best company is reserved till last, it is reserved till Believers come to Heaven, *Heb.* 12. 22, 23, 24. *But ye are come unto Mount Sion, and unto the City of*

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the living God, the heavenly Jerusalem, and an innumerable company of Angels. To the general Assembly and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediater of the New-Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Here (*Erimus cives Cæli, socii Angelorum, cohæredes Christi.*) We shall be Citizens of Heaven, fellows of Angels, Co-heirs with Christ, Citizens with Saints, and of the household of God (*O beata visio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cæli, Rectorem terræ, Patrem viventium!*) O blessed sight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! Wo to me (saith one) which am not where the holy Saints be, for their life is out of all gun-shot, and danger of death, their knowledge without errour, their love without offence, and their joy

μυριασιν To the Myriads, or many ten thousands of Angels.

Ephes. 2. 19, 20.

*Aug. lib. de spir. & c. c. 57.*

joy without any annoy; the dignity and diversity of the Inhabitants of heaven, doth much set forth the glory of heaven; this earth, this world is full of sinners, but heaven is full of Saints; this world is full of men, but heaven is full of Angels; this world is full of friends and enemies, but in heaven there shall be onely friends, and sons; here the nobility and majesty of the guest, casts a great deal of honour and splendour upon the Royal Palace where they meet; no company so noble, so sweet, so desirable, so delightsome, so comfortable, so suitable as this.

*Strigelius* desired to die, to be freed from the implacable strife of divines.

First, Here all shall be of one mind, of one judgement; in Heaven there shall be no discord, no wrangling, no quarrelling, no dividing; here all shall think the same things, and speak the same things, and do the same things. Now Turks and Pagans can agree, and Bears and Lions, Wolves and Tygers can agree; nay, a Legion of Devils can better agree in one body, than a hand-

handful of Saints can agree in one City, in one Nation, &c. There was a Temple of Concord among the Heathens, and yet how rare is it to find a Temple of Concord, among them that are the Temple of the Holy-Ghost? whilst there was a contest among the birds about a Rose found in the way, a mischievous Owl came in the night and carried the flower away; you know how to apply it; but now in Heaven, there shall be no heats, no contests, no debates, no disputes; but as the Curtains of the Tabernacle were all looped together, so all the Saints in Heaven shall be all looped together in one mind, in one judgement, and in one way.

Secondly, All the Saints of Heaven shall be of a sweet golden disposition; here the different dispositions of Saints doth much hinder that sweetness of communion, which otherwise would be amongst them; here some are of a sowre disposition, and of a crosse and rugged temper, but in Heaven all Saints shall be of a

Grace in a crosse unhewn nature, is like a Diamond set in Iron.

a ſweet, a ſoft, a ſilken diſpoſition, which will exceedingly ſweeten that royal communion: here grace in a man of an untoward, crooked diſpoſition, is like a braſs Ring upon a leperous finger; and grace in a man of a ſweet diſpoſition, is like a gold Ring upon an Alabaſter hand; now in Heaven all the Saints ſhall be of a golden diſpoſition, yea, of a God-like diſpoſition, which is the ſweeteſt, the nobleſt, the choiceſt. But

1 Theſ. 4. 17, 18. Thirdly, In Heaven the Saints ſhall have a conſtant enjoyment of one another; as they ſhall ever be with the Lord, ſo they ſhall ever be one with another; here they meet and part, but in Heaven they ſhall meet and never part; now it is their life to meet, and their death to part, now it is their heaven to meet, and their hell to part; but in Heaven they ſhall be alwayes in one anothers eye, in one anothers arms, or upon one anothers knees.

*Plut. invita Them.* *Themiſtocles* having a piece of ground to ſell, appointed the Cryer to proclaim, that whoſoever would buy

buy it, ſhould have a good neighbour; the Saints in Heaven ſhall be always ſure of good neighbourhood, they ſhall never want good company; in this world *Abraham* and *Lot* muſt live aſunder, but there they ſhall alwayes live together: The *Cynick* of old was fain to look for an honeſt man with a Candle, becauſe of the ſcarcity of them; but Heaven ſhall be alwayes full of ſuch Saints, as ſhall ſhine, as ſo many ſtars, yea as ſo many Suns in glory.

Fourthly and laſtly, The Saints ſhall have a real, a perſonal, a particular knowledge of one another in Heaven; here we know but a few Saints, but in Heaven we ſhall know all; *in cœlo nullus erit alienus*, there ſhall be no ſtranger in Heaven. Now this truth I ſhall make good by ſome Arguments brought to hand, and by the addition of others; take them thus.

First, *Adam*, when he was in his innocency, knew *Eve* to be bone of his bone, and fleſh of his fleſh, as ſoon as he ſaw her, though he had Gen. 2. 23.

had never seen her before; now certainly our knowledge in heaven shall be more ample, full, and perfect than ever *Adams* was in innocency; therefore without all peradventure, the Saints shall know one another in heaven. *Luther*, the night before he died, discoursing with his Christian friends, the question was put, Whether the Saints should know one another in heaven; *Luther* held the affirmative, and this was one of the reasons he gave to prove it, That *Adam* knew *Eve* as soon as ever he saw her, and that not by discourse, but by divine revelation, and so shall all the Saints know one another in heaven. But

*Melch. Adam.*

Secondly, The Disciples, *Peter*, *James*, and *John*, being in the Mount at Christs transfiguration, though they had but a taste, a glimpse of the glory of heaven, yet they knew *Moses* and *Elias*, though they were dead many hundred years before. Now if the Disciples in an unglorified condition knew *Moses* and

Mat. 17. 1,2,3,4.

and *Elias*, then certainly when Saints shall be in a full glorified condition, they shall know them, and all the rest of that royal family; here they knew *Moses* from *Elias*, and *Elias* from *Moses* (whom they never saw before) and both from Christ; and therefore we need not doubt but in that state of blessednesse (wherein God shall be all in all, and wherein we shall know as we are known) we shall have a particular and personal knowledge of one another. *Chrysostome* saith, that in Heaven we shall point out the Saints, and say, Lo yonder is *Peter*, and that is *Paul*; Lo yonder is *Abraham*, the great Believer, and yonder is *Jacob*, who as a Prince prevailed with God; Lo yonder is *Moses*, who was the meekest man in all the world; and there is *Job*, that was the patientest man in all the world; Lo there is *Joshua* and *Caleb*, that followed the Lord fully; and there is *Jeremiah*, that was once in the dungeon; Lo there is *Jonah*, that was once in the Whales belly, and there

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is *Daniel* that was once in the Lions den; Lo yonder is *John* the beloved Disciple that used to lye in the bosome of Christ; and there is *Mary* that hath chosen the better part. But

Thirdly, The Saints shall rise with the same bodies that now they lay down in the grave; and if so, then doubtless they shall know one another in Heaven; the Husband the Wife, the Wife the Husband; the Father the Child, and the Child the Father; the Pastor his People, and the People their Pastor; the Master his Servant, and the Servant his Master. Now that the Saints shall rise with the very same individual body, is clear, *Job* 19. 25,26. *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for my self, and my eyes shall behold, and not another, though my reins be consumed within me.* In these words we see that *Job* useth the word

1 Cor. 15. 42,43,44. 45.
Acts 4.2. ch.17 18. 32.ch.23. 6.ch.24.16
Mat.22.32
Ezek. 37.

word my, *and my eyes shall behold*; as it were pointing to it with his finger, adding not only positively, but exclusively, this, and no other; *Job* did fully believe that the same numerical body, at which he pointed, should rise again; and *Paul* saith not, a mortal, a corruptible body at large, but *hoc*, *This corruptible must put on incorruption, and this mortal must put on immortality.* The Apostle did as it were lay his hand upon his own body, and then saith he, this corruptible body, and not another; this mortal, and not another, shall be raised when the Trumpet sounds. It cannot stand with the unspotted justice and holiness of God, that one body should sow, and another Body should reap that never sowed; that one body should labour, toil, sweat, suffer, and another body that hath done none of this should carry the reward. *Tertullian* saith, that he will pray that the same body may rise again, for the resurrection is not of another body, but of the same that falleth; 1 Cor. 15. 53.

falleth; not a new Creation, but a raiſing up; the ſelf ſame body ſhall certainly riſe again, elſe were it a raiſing up of a new, rather than a raiſing again of the old; it cannot ſtand with equity and right, that one body ſhould ſin, and another body ſhould ſuffer. No righteous Judge will ſuffer a victorious perſon to dye, and another that never ſtruck ſtroke, to have the Crown of his deſervings. It is but juſtice that thoſe very eyes that have dropt many a tear before God, ſhould be wiped by God; I ſay thoſe very eyes, and not another pair of new-made eyes; it is but juſtice, that that very tongue that hath bleſt God, ſhould be bleſt by God; it is but juſtice, that thoſe very hands that have been much in doing for Chriſt, and thoſe very lips that have been much in praiſing of Chriſt, and thoſe very backs that have been laded with many heavy burdens for Chriſt, and thoſe very feet that have been in the ſtocks for Chriſt, and that have run in the wayes of Chriſt,

Christ, should at last be raised, and crowned by Christ; and this truth you may see clear in the glorious Resurrection of Christ from the dead; that very same body that was wounded, crucified and slain, that very same body did rise again: Christ could very easily (if he had pleased) in three days, nay in three hours, I, in three moments, have cured his wounds, but he would not, to confirm his Disciples, and to shew that he had the very same body which was wounded and crucified for their sins, for their sakes; and therefore he bids *Thomas* to reach his finger, and behold his hands; and to reach his hand, to thrust it into his side; whereby Christ made it evident, that that very same body of his which was wounded, crucified, and buried, was raised, and not another; and therefore as in the head the same body which died rose again, so it shall be with all his Members in the great day of the Resurrection. Now seeing that we

Jo. 20.27. Luke 24. 36 to 47.

shall rise again with the very same individual, or numerical bodies that we lay down in the grave, we need not question but that we shall know one another in Heaven. But

Fourthly, That knowledge which may most increase the joy and comfort of the Saints, shall certainly be in Heaven: but that is a perfect personal knowledge of each other: therefore there shall be a particular personal knowledge of one another in Heaven; the husband shall know the wife, the wife the husband; the Father the child, and the child the Father, &c.

I have read a story of *Austin*, how that a widow grieving for the loss of her husband, to comfort her, he told her, that it was but a short time that they were parted, and that of all persons she should enjoy her husband most in Heaven; nay (said he) thou shalt not onely know thy husband, but all the Elect shall know thee, and thou shalt know all them. The personal knowledge of the Saints

Saints on earth, doth exceedingly increase our joy and comfort, it makes this wilderness to be a paradise, *They that fear thee will be glad when they see me*, saith the Psalmist; yea *Seneca* (the Heathen) saw so much excellency that morality put upon a man, that he saith, that *(ipse aspectus boni viri delectat)* the very looks of a good man delight one: Ah! how often are the Saints delighted, warmed, and gladded by hearing well of other Saints, whose faces they have never seen! and when God gives them the honour to see their faces, and to enjoy their persons, their presence, O how doth this advance their joy, and increase their comfort; what a Heaven doth this make on this side Heaven to their souls! O then what tongue can express, what heart can conceive, what pen can describe, the unspeakable joy and comfort that will be raised in the hearts of the Saints, upon that perfect, particular, personal knowledge that the Saints shall have one

Psal. 119. 74.

of another in Heaven? Heaven would be but an uncomfortable place, if the Saints there should be strangers one to another; the faces, the words, the ways, the works of strangers, are very little pleasing and delightful to us here; what would they then be in Heaven? But

Fifthly, The Saints in the great day of account, shall know the persons of wicked men, who shall be indicted, arraigned, condemned and judged by Jesus Christ, and all his Saints about him; this great day will be a declaration of the just Judgment of God; in this great day every wicked work, and every wicked worker shall be brought to light; and indeed it would be but in vain to bring evil works to light, if the evil worker be not also brought to the light; in this great day the Saints shall see and know *Cain* in his person, they shall be able to point at him, and say, yonder stands that bloody *Cain*, who slew his Brother, because he was more

1 Cor. 6. 1,2,3,4.

Rom. 2. 5.

Eccl. 12. 14.

1 John 3. 12.

more righteous than he. And there ſtands *Pharaoh*, the great oppreſſer of Gods *Iſrael*, and he that ſtood it out againſt Heaven it ſelf. And look, there ſtands bloody *Saul*, who loſt his Crown, his Kingdom, his Soul, his All, by diſobedience; and there is *Haman*, who was feaſted with the King one day, and made a feaſt for Crows the next: Lo there ſtands *Pilate*, that condemned Chriſt, and there is *Judas*, that betrayed Chriſt; in this great day that word ſhall be made good, every man ſhall appear to account for the works that he hath done in his body, ſo that both wicked works, and wicked workers, ſhall plainly appear before our Lord Jeſus, and all his Saints, who with him ſhall judge the world; now certainly, if the Saints ſhall know the wicked in that great day, they ſhall then much more know one another; when they ſhall all ſit as fellow-Juſtices round about Jeſus Chriſt the righteous Judge, to paſs a righteous ſentence upon all unrighteous ſouls.

Exod. 1.

Eſth. 6.

1 Cor. 9. 10.

Luke 13. 28. Mat. 8. 11. See *Beza* and *Piscator.*

Sixthly, Christ tells the Jews, that they shall *see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdome of God*; All the Saints shall have communion with *Abraham, Isaac*, and *Iacob* in the Kingdome of God, they shall have communion with them, not onely as godly men, but as *Abraham, Isaac*, and *Jacob*; the phrase of seeing *Abraham, Isaac*, and *Jacob* in the Kingdome of Heaven, doth doubtless import thus much, that they shall be known personally, and distinctly from all other persons in the Kingdome of Heaven; Saints in Heaven shall be able to point at *Abraham*, and say, There is *Abraham*, that was the great pattern for believing; and there is *Isaac*, that was a sweet pattern for meditating; and there is *Jacob*, who had the honour and happiness of prevailing with God; the Saints happiness in Heaven shall be greatly increased by mutual communion, and by their personal knowledge of one another in that blessed state. But

Rom. 4. 16,—23. Gen. 24. 63. Gen. 31. 22,—30.

Seventh-

Seventhly and laſtly, in Heaven the Saints ſhall know, as they are known, 1 *Cor.* 13. 12. Now God knows all the Saints perſonally, particularly, corporally, yea he knows them all by name, and ſo doubtleſs all the Saints in Heaven ſhall know one another perſonally, and by name, elſe how ſhall they know as they are known? here in this world we know one another many times onely by report, or by writing, or by face, but in Heaven we ſhall know one another by name; ſo God knows us now, and ſo we ſhall know one another in Heaven; and this is none of the leaſt parts of glory, that we ſhall know one another in glory; yea, that we ſhall know one another perſonally, and by name; the ſerious conſideration of which may much ſupport us, and comfort us under the ſad loſſes of our friends and relations in the Lord. But in the Exod. 33. 12.

Seventh and laſt place, As the beſt ſociety is reſerved till laſt, ſo the glorifying of our bodies is re-

ſerved till laſt. I ſhall a little hint unto you the glory and bleſſedneſs of the bodies of the Saints, when they ſhall meet all in Heaven. I ſhall not ſtand upon the private bleſſedneſs of glorified bodies, which conſiſts in their freedome from all defects, deformities, diſeaſes, and diſtempers, which here they are ſubject to; here our bodies ſtand in need of cloaths to cover them, food to feed them, ſleep to refreſh them, phyſick to eaſe them, air to breath them, and houſes to ſhelter them, from all which glorified bodies ſhall be free. But I ſhall onely ſpeak of the poſitive prerogatives, and heavenly endowments, that glorified bodies ſhall be inveſted with. As

Rev. 7. 16, 17.

First, They ſhall be like the glorious body of Chriſt, *Phil.* 3 21. *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according unto the working whereby he is able even to ſubdue all things unto himſelf.* Our bodies ſhall be as lovely, and comely, as bright, and glorious, as the body of Chriſt is.

*Chry-*

*Chrysostome* saith, that the bodies of the Saints shall be (*Septies clariora Sole*) seven times brighter than the Sun: Certainly Saints shall be as handsome bodied, and as comely featured as Christ is; though their bodies be sown in dishonour, yet they shall be raised in glory. If *Stephens* face did shine as if it had been the face of an Angel, that is bright and glorious: And if there were such a lustre and glory upon *Moses* his face, that the children of *Israel* were afraid to come near him, and he forced to put a veil upon it, till he had done speaking with them; I say, if there were such a glory upon the face of these two mortals: O then! how will the faces and bodies of the Saints glitter and shine, when their bodies shall be made conformable to the glorious body of Jesus Christ? Certainly, as the light and glory of the Sun, doth far exceed the light of the least twinkling Star, so much, and more shall the glory of the Saints bodies excell that glory and splendour that

1 Cor. 15. 43.

Mat. 13. 43. Acts 6. 15.

Exod. 34. 29,—36.

What is a spark in the chimny, to the Sun in the firmament

was upon the faces of *Moses* and *Stephen*; the bodies of the Saints in Heaven, shall be surpassingly comely, well-favoured, beautiful, and amiable. *Plutarch* in the life of *Demetrius*, saith, that he was so passing fair of face and countenance, as no Painter was able to draw him; I am sure I am no ways able to paint out the beauty and glory that shall be upon the bodies of the Saints in that day of glory, wherein the Saints shall shine as so many Suns. But

Secondly, Their bodies shall in a kind be spiritual, 1 *Cor.* 15. 44. *it is sown a natural body, it is raised a spiritual body*; there is a natural body, and there is a spiritual body; their bodies shall be spiritual, (*non substantiæ, sed qualitatum respectu*) not in regard of substance, but state and condition; spiritual in the Text is not opposed to visible, but to natural; for their bodies, though (in a sense) they are spiritual, yet they

σῶμα ψυχικὸν. An Animal, or souly body, that is actuated and animated by the soul after a natural way and manner, by the intervention of natural helps, such as eating, drinking, sleeping, and the like.

they ſhall be as viſible as the glorious body of Chriſt; when I ſay their bodies ſhall be ſpiritual, you muſt not think that I mean that their bodies ſhall be turn'd into ſpirits, O no! for they ſhall keep their bodily dimenſions, and be true bodies ſtill. Look as in change of old and broken veſſels, the matter is the ſame, onely the colour is freſher and brighter, and the faſhion newer and better: ſo in the day of glory, our bodies ſhall be the ſame for ſubſtance that now they are, they ſhall retain the ſame fleſh, blood, and bones, and the ſame figure and members that now is, onely they ſhall be over-laid, or cloathed with ſpiritual and heavenly qualities and prerogatives; their bodies ſhall be glorious, of a due and comely proportion, of an exquiſite feature and ſtature, of a lively colour, of cheerful aſpect, and full of beauty and glory, ſplendour and ſavour. Now the bodies of the Saints ſhall be ſpiritual; Firſt, In reſpect of their full, perfect, and perpetual free-

dome

dom from all heats, colds, hungerings, thirſtings, ſickneſs, weakneſs, wants; Here one cries out, Hab. 3, 16. O my back, my back! another, O my belly, my belly! with the Prophet; another, O my head, my head! with the *Shunamites* ſon; another, O my ſon, my ſon! as *David* for *Abſolom*; another, O my Father, my father! with *Eliſha*. Every one here hath ſome ailment or other, ſome want or other, ſome grief or other, which fills his eyes with tears, and his heart with ſorrow; but when theſe natural bodies, theſe animal, or ſouly bodies, ſhall be made glorious, then they ſhall be fully and perpetually freed from all manner of miſeries and calamities, they ſhall be as the Angels, not ſubject to any ſickneſs, weakneſs, or wants, *Rev.* 7. 16, 17. *They ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, nor any heat, for the Lamb which is in the midſt of the Throne, ſhall feed them, & ſhall lead them unto living fountains of water, and God ſhall*

2 Kings 4. 19. 2 Sam. 18. *ult.* 2 Kings 2. 12.

*shall wipe away all tears from their eyes*, Rev. 21.4. *God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away*; And in this respect their bodies may be said to be spiritual. But

Secondly, This may be said to be spiritual, in respect of their spiritual agility and nimbleness; Now our bodies are gross, dull and heavy in their motion, and by this the soul is many times hindred in its lively operations; for when the soul would mount up on high, and busie her self about eternal objects, the body, like a lump of Lead, keeps it down; but now in this glorious state, the body shall put off all grosness, dulness, and heaviness, and be exceeding agile, light, and apt to motion, far beyond the swiftest Bird that flies. Isa. 40. 31. 1 Thes. 4. 17.

I know not by what to set forth the agility of glorified bodies, a Post, a Bird, a Torrent, are too short

short to set forth their agility.

*Luther* saith, That a glorified body shall move up and down like a thought.

And *Austin* saith, The body will presently be here and there, where the soul would have it. Certainly the speed and motion of glorified bodies will be extraordinary and incredible. A glorified Saint desiring to be in such or such a place a thousand miles off, or more, he will be there in such an incredible short time, that one calls it *imperceptible*, hardly to be discerned, in which respect their bodies may be said to be spiritual. But

*Aug. de Civ. Dei. l. 22. c. 30. Wisdome 3. 7.* In the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

Thirdly and lastly, They may be said to be spiritual, because of that perfect, full, absolute, and compleat subjection that they shall delightfully and perpetually yield to the Spirit of God; now they often vex and grieve, affront and fight against the Spirit of God; the mem-

members of our bodies as well as the faculties of our ſouls, do often make war upon the Spirit of grace, as the Apoſtle fully ſhews, in that *Rom. 6. The ſpirit often luſts againſt the fleſh, and the fleſh againſt the ſpirit:* Now the body ſayes to the ſoul, *Be not righteous over much, neither make thy ſelf over wiſe, why ſhouldſt thou deſtroy thy ſelf?* Eccleſ. 7. 16. *Cyprian* readeth this verſe thus; (*Noli eſſe multum juſtus, & noli argumentari plus quam oportet*) be not juſt over much, and do not argue and diſpute more than is meet; the body is often apt to ſay to the ſoul, thou art juſt over much, O ſoul! and thou doſt argue and diſpute againſt this ſin, and that way, and this comfort, and that enjoyment, more than is meet: And the ſoul ſeems to anſwer, *verſ.* 17. *Be not over much wicked, neither be thou fooliſh, why ſhouldeſt thou die before thy time?* Gal. 5.17.

But now in Heaven the bodies of the Saints ſhall be fully, perfectly, and delightfully under the command,

mand, conduct, and guidance of the Spirit, and therefore may truly be said to be spiritual. As the spirit serving the flesh may not unfitly be called carnal (saith one) so the body obedient to the soul, may rightly be termed spiritual; glorified bodies are spiritual, not in their essence, but in condition and quality, as being fully and perpetually under the government of the spirit. Now the tongue grieves the Spirit, and now the deaf ear is turned to the voice of the Spirit, and now the eye is rowling, when it should be reading the things of the Spirit; and now the feet are wandring, when they should be walking in the wayes of the Spirit; and now the hand is idle that should be diligent in the work of the Spirit; O but now in Heaven, the tongue, the eye, the ear, the hands, the feet, shall be all brought into an Angelical, willing, and delightful obedience to the Spirit, upon which account glorified bodies may truly be termed spiritual. But

*Aug. de Civ. Dei. l.13.c.20.*

Ephes. 4. 29.30,31. Isa.63.10.

Thirdly,

Thirdly, and lastly, as their bodies shall be spiritual, so they shall be immortal, they shall be incorruptible; here these elementary bodies of ours, by reason of their earthly and dreggish composition, are subject to mortality and corruption; and indeed man is so poor a piece, that he no sooner begins to live, but he begins to dye, his whole life is but a lingring death. Death every hour lies at the door, this Serjeant constantly attends all men, in all places, companies, changes, and conditions. *Petrarch* telleth of one, who being invited to dinner the next day, answered (*ego à multis annis crastinum non habui*) I have not had a morrow for this many years. Many dangers, many deaths, every hour surround these lives of hours. Here saith one, *Accedimus*, we enter into the world; *Succedimus*, we succeed one another in the world; and last of all, *Decedimus*, we depart all out of the world. O but in Heaven we shall have immortall bodies!

1 Cor. 15. 42, 54.

2 Cor. 11. 23.

*Luke*

*Luke* 20.36. *Neither can they dye any more, and are equal to the Angels.* By the power, presence, and goodness of God, their bodies shall be so perfumed and embalmed, that they shall never corrupt, nor be subject to mortality. *Manna*, by a divine power, was kept many hundred years in the golden pot without putrefying, or corrupting, and so shall the glorified bodies of the Saints be preserved and kept pure, and immortal; the immortality of glorified bodies shall far excel that of *Adams* in Paradise, for they shall be free from all possibility of dying; for they shall be perfectly and perpetually freed from all corruptible and corrupting elements. Glorified bodies shall have no seeds of corruption in them, nor any corruptive, harmful, malignant, or afflictive passion attending them. *Adam* in his noble estate was in a possibility of dying, but the Saints in their glorified conditions are above all possibility of dying; this is a happiness that *Adam* could not reach to in

*Aug. de civ. Dei. l. 22. c. 30.*

in his state of integrity; the greater obligation lyes upon all that shall come to glory.

It is reported of the Duke of *Bullen* and his company, that when they went to *Jerusalem*, as soon as they saw the high Turrets, they gave a mighty shoot, that even made the earth ring, crying out, *Jerusalem, Jerusalem*; so when the Saints shall all meet in the heavenly *Jerusalem*, O how will they make even heaven to ring again, crying out, Immortality! Immortality! Immortality! And thus (I suppose) I have clearly and fully made good that great truth, to wit, *That the best and greatest things are reserved for Believers till they come to Heaven.* I shall now give you a brief account of the reasons of this point, and then come to the application, and bringing home of this precious truth to our own souls. Now the Reasons of the Point are these.

First, Because it is his good will and pleasure to reserve the best things 1 Reason,

things for his people till last, *Luk.* 12. 32 *Fear not little flock* (there are two diminutives, in the Greek) *for it is your Fathers good pleasure to give you the Kingdome:* As it is Gods good pleasure to give you a Kingdome, so it is his good pleasure not to give you the Kingdome till last, 2 *Tim.* 4. 7, 8. *Edward* the sixth could not give his Kingdome away (if he could, it had not come as it did to Queen *Mary*) but our Heavenly Father doth now give a Kingdome of Grace, and will at last also give a Kingdome of Glory to them that walk uprightly; *Psal.* 84. 11. But

μικρὸν ποίμνιον, *Mikron Poimnion*, Little, little in their own esteem, and in the worlds account.

2 Reason.

Secondly, That he may keep the hearts of his people in a longing, and in a waiting frame, for the injoyment of those great and glorious things that he hath reserved for them till last, *Heb.* 13. 14. *Here we have no continuing City, but we seek one to come:* The greater and better the things are that are laid up for us, the more we should long and wait for the happy injoyment of

Heb. 11. 14, 15, 16. Col. 3. 1, 2, 3, 4, 5.

of them; *Abraham* waited long for a Son, and *Hanna* waited long for a child, and *Joseph* waited long for his advancement, and *David* waited long for the Crown, the Kingdome, and they had all a most happy issue. The longer we wait, the better we shall speed. As that Emperours Son said, the longer the Cooks are preparing the meat, the better will be the chear, meaning, the longer he stay'd for the Empire, the greater it would be; the longer we wait for happinesse, the more at last we shall have of happinesse; the great things of eternity are worth nothing if they are not worth a longing, and a waiting for. But

Waiting is *bonum utile*, a profitable good

Thirdly, God hath reserved the best and greatest things for his people till last, and that because else they were above all men in the world, the most miserable, 1 *Cor.* 15. 19. *If in this life onely we have hope in Christ, we are of all men most miserable:* No men usually out of Hell are so much afflicted, tempted, oppressed, scorned, despised, and neg-

3 Reason.

neglected, as they are; here they have their Hell, they had need of Heaven to come; here they are cloathed with shame, they had need hereafter to be crowned with honour, or else they would be the unhappiest men in all the world: here the life of a Beleever is filled (*multis & multiplicibus miseriis*) with many and multiplied miseries, with miseries of body, with miseries of mind; multiplied miseries attend him, at bed and board, at home and abroad; every condition is full, and every relation full of miseries and calamities; and therefore one saith well (*quomodo potest amari hæc vita, tantas habens amaritudines? Quomodo etiam dicitur vita, tot generans mortes?*) How can this life be loved, which is so full of loathsome bitterness? yea how can it be called a life, which bringeth forth so many deaths? yet he is a fool (saith one) that looketh upon a godly man under trouble and sorrow, and thinketh him to be unhappy, because as a fool (*Atten-*

*Kempis. l. 3. de Imitat. Christi, c. 20.*

*Aug.* in Psal. 19.

*di-*

*dit quid patitur, & non attendit quid illi servetur*) he attendeth what he suffereth, and doth not attend what is reserved for him. If the best things were not reserved for believers till last, they should have the saddest portion of all men, *viz.* a hell here, and a hell hereafter, and so sinners should have but one hell, and Saints two, which would be blasphemy to affirm. But

Fourthly, God reserves the best things for his people till last, for the greater terror, and horrour, conviction and confusion of wicked and ungodly persons, who now revile them, and judge them to be the unhappiest men in all the world: O but when the Lord shall in the sight of all the world gloriously own them, and put royal Robes upon their backs, and golden Crowns upon their heads, then, O what a shame, what covering of the face, what terrour, what trembling, with *Haman*, will possess the hearts of wicked men! the great honour and glory that God will put upon his people

4 Reason

Psa. 58. 11. Lam. 4. 2.

Est. 6. 6, —*ult.*

Dan.5.1,8 people at last will be to wicked men, what the hand-writing upon the wall was to *Belshazzar*: O it will make their countenance to change, their thoughts to be troubled, the joynts of their loyns to be loosed, and their knees to dash one against another. Now that word shall be eminently made good: *He setteth the poor on high from affliction,* Psal.107. 41, 42. *and maketh him families like a flock. The righteous shall see it, and rejoyce, and all iniquity shall stop her mouth:* O what trouble of mind, what horrour of conscience, what distraction and vexation, what terrour and torment, what weeping and wailing, what crying and roaring, what wringing of hands, what tearing of hair, what dashing of knees, what gnashing of teeth will there be among the wicked, when they shall see the Saints in all their splendour, Luk.13.28 dignity, and glory! *when they shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and themselves shut out for ever.* Now shall the wicked lamentingly say,

say, Lo! these are the men that we counted fools, mad men, and miserable: O but now we see that we were deceived and deluded! O that we had never despised them! O that we had never reproached them! O that we had never trampled upon them! O that we had been one with them! O that we had imitated them! O that we had walked as they, and done as they, that so we might now have been as happy as they! O but this cannot be! O this may not be! O this shall never be! therefore, O that we had never been born! O that now we might be unborn! O that we might be turned into a Bird, a Beast, a Toad, a Stone! O that we were any thing but what we are! or, O that we were nothing! O that now our immortal souls were mortal! O that we might so dye, that we may not eternally dye! but it is now too late; O we see that there is a reward for the righteous; and we shall suddenly feel, that by all

the contempt that we have cast up-
Dan. 12. 3. on those glorious shining Saints
whose splendour and glory doth
Rom. 2. 4, 5, 6, 7. now darken the very glory of the
Sun; we have but treasured up
Psal. 140. 10. wrath against the day of wrath; we
have added fuel to those burning
coals, to those everlasting flames
in which we must now lie for ever.
But

5 Reason. Fifthly, the Lord hath reserved
the best things for his people till they
come to Heaven, that so he may
save his honour, and secure his glo-
ry; would it make for the honour
and glory of God, to put his chil-
dren, his servants, upon doing hard
things, and upon suffering great
things, and at last to put them off
with nothing? surely it would not;
and therefore the Lord, to save the
John 2. 10. honour of his great name, hath re-
served the best Wine till last, the
best and choicest favours for his
people till they come to heaven;
the sweetest honey lyes at the bot-
tome. I cannot see how God
2 Cor. 9. 6, 7. should save his glory, if he should
put

put his children alwayes upon sowing, and never suffer them to reap; that they should still be sowing in tears, if at last they should not reap in joy: Men that love but their names, and honour, in the world, will not be served for nought, and will God? will God? who is infinitely more tender of his Name and Honour, than any created Beings can be of theirs. Psal.126. 4,5,6. Isa.42.8. ch.48.11.

I have read of *Alphonsus*, a King of *Spain*, who when a Knight falling into want, and being arrested for debt, there was a petition to the King to succour him, I, said the King, if he had spent his estate in mine, or in the Common-wealths service, it were reason he should be provided for by me, or the Common-wealth; men of honour will provide for them that spend themselves in their service, and will not God? will not God do as much, yea more for them that spend themselves in his service? Surely he will, *Heb.*11.16. *But now they desire a better Country, that is, an*

*heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a City.* As if he had said, had not God prepared for them a City, had he not made some blessed provision for them, who left so much for him, who did so much for him, and who suffered such great and bitter things for him, they might well have complained that they had but a bad bargain of it, and that God was a hard Master, and so God should have been ashamed; had not God made such happy and blessed provision for them (who had run through so many dangers and deaths for his sake) had he not provided and laid up for them according to his promise, and suitable to his greatness and goodness, his dignity and glory, it would have put God to the blush, to speak after the manner of men. I have read concerning *Dionysius* of *Sicily*, that being extreamely delighted with a Minstrel that sung well, he promised to give him a great reward, and that raised the

fancy

fancy of the man, and made him play better; but when the musick was done, and the man waired for his reward, the King dismissed him empty, telling him, that he should carry away as much of the promised reward, as himself did of the musick, and that he had paid him sufficiently with the pleasure of his promise, for the pleasure of his song; but it will not stand with the honour of the King of Kings, to put off his servants so poorly, whose prayers, praises, and tears, have been most sweet and delightful musick to him; no, he will do like himself at last, and that his children know. It troubled a Martyr at the stake, that he was going to a place where he should ever be a receiving wages, and do no more work. But

Sixthly, That he may make his Children Temptation-proof, he hath reserved for them the best things till they come to Heaven; the great things that God hath reserved for Believers in Heaven was 6. Reason.

that which made thoſe worthies of whom this world was not worthy, temptation-proof, as you may ſee in that 10. of the *Hebrews*, 33, 34, 35. *verſes*, and throughout the 11. chapter of that Epiſtle; The pleaſures, the treaſures, the dignities and glories that are reſerved for Believers in Heaven, make them bravely and nobly to reſiſt all thoſe temptations that they meet with, from a tempting world, or a temping Devil.

*Auſtin* bleſt God, that his heart and the temptation did not meet together; by the precious things that are reſerved for Believers in Heaven, God keeps their hearts and temptations aſunder. When *Baſil* was tempted with mony and preferment, ſaith he (*pecuniam da quæ permaneat ac continuò duret, gloriam quæ ſemper floreat*) give me mony that may laſt for ever, and glory that may eternally flouriſh. Satan made a bow of *Jobs* wife (of his rib) as *Chryſoſtome* ſpeaks, and ſhot a tentation by her at *Job*, thinking to

*Baſil in* 40 Martyrs.

to have shot him to the heart, *Curse God and dye*, but *Jobs* sincerity and integrity, and his hopes of immortality and glory, was a breast-plate that made him temptation-proof. Ah Christian! do not you daily find, that the glorious things reserved for you in Heaven, do mightily arm you against all the temptations that you meet with on earth? I know you do. But

Seventhly, God hath reserved the best things for his people, till they come to Heaven, because they are not in this mortal and frail condition able to bear, they are not able to take in the glory that is reserved for them. Glory is such a great, such an exceeding, such an excessive, such an eternal weight, that no mortal is able to bear it; we must have better and larger hearts, and we must have stronger and broader backs, before we shall be capable of bearing that excellent, exceeding and excelling weight of glory that

2 Cor. 4. 17.

The Apostle alludeth to the Hebrew and Chaldee words, *Chabodh & Jakar*, which signifie both weight and glory.

is reserved in Heaven for us; Nay, Glory is such a weight, that when the Saints shall enter into it, if then the Lord should not put under his everlasting armes, and bear them up by his Almighty power, it were impossible they should be able to bear it; in this our frail mortal state, we are not able to bear the appearance, the presence, the glory of one Angel.

Ah! how much less then are we able to bear the weight of all that glory that is reserved for us, and of which I have given you some glimpses in what I have already said! But

8. Reason. Eighthly and lastly, The Lord hath reserved the best things for his people till they come to Heaven, because while they are in this world they are under age, they are not come to full age; here Saints are in their non-age, but when they come to Heaven, then they come to their full age, and then they shall have the Inheritance, by the Father of mercies, freely and fully

Gal. 4. 1, 2, 3, 4. Ephes. 4. 10, 11, 12 13, 14.

setled

setled upon them. Children in their non-age are under Tutors and Governours, but when they come to age, then is the Inheritance setled upon them: So, here it is not for us in our non-age to mount into the clouds, to pierce this fulness of light, to break into this bottomless depth of glory; or to dwell in that unapproachable brightness; this is reserved till we come to full age.

*Bernard Cant. Serm. 38.*

And thus I have given you the Reasons, why God hath reserved the best and greatest things for his people till they come to Heaven; We shall now come to the Use and Application of this point to our own souls; Remembring that close Application is the very life and soul of teaching. And as a man doth not attain to health by reading of *Galen*, or knowing *Hippocrates* his Aphorisms, but by the practical application of them to remove the disease; so no man will attain to true happiness by hearing, reading, or commending what I have spoke, or writ, but by a close application, and

bringing home of all to his own soul. The opening of a point is a drawing of the bow, but the application of the point is the hitting of the Marke, the white; and therefore,

First, If God hath reserved the best things for Believers till last, then by the rule of contraries, the worst things are reserved for unbelievers till last; here wicked men have their Heaven, hereafter they shall have their Hell; the time of this life is the day of their joy and triumph, and when this short day is ended, everlasting lamentations, mournings, and woes follow, Luke 16. 22,23,24,25. *The rich man also died, and was buried. And in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, & Lazarus in his bosome. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame; but Abraham said, Son, remember that thou in thy life time received*st

Job 21. 7. —22. Psal. 73. 3, to 12. compared with the 17,18,19, 20. verses. Rev. 21. 8.

ceivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

Ah sinners, sinners! that day is hastening upon you, wherein you shall have punishment without pity, misery without mercy, sorrow without succour, pain without pleasure, and torments without end, *Psal.* 6. 12. *Upon the wicked he shall rain snares fire and brimstone, and an horrible tempest; this shall be the portion of their cup,* Psal. 140. 10. *Let burning coals fall upon them, let them be cast into the fire, into deep pits, that they rise not up again.*

*Chrysologus*, upon that passage in the Gospel, that the Angels carried away poor *Lazarus* into *Abrahams* bosome, and Hell swallowed up the rich Glutton, saith (*Ecce fratres, mors pauperis totam vitam divitis vicit, & elatio sola pauperis totam divitis pompam transcendit & gloriam*) Behold Brethren, the very death of the poor man excelleth the whole life of the wicked, and the carrying

*Chrysologus*, Serm. 122.

rying away onely of the poor man, transcendeth all the pomp and glory of the rich man.

*Charon* (in *Lucian*) requesting *Mercurius* to shew him *Jupiters* Palace above; how (says *Mercurius*) that such a Caitiff as thou, whose conversation hath been altogether with black shades, and impure ghosts, shouldest set thy foot in that pure place of light, what a dishonour and derogation were that to the place!

Ah sinners! sinners! what a dishonour would it be to God, to Christ, to Angels, to Saints, to Heaven, if such wretches as you are should be admitted into that Royal Palace, that Heavenly Paradise above?

Ah! your portion is below, and you are already adjudged to those torments that are endless, easeless, and remedilesse; where the worm never dies, and the fire never goeth out. The day is coming upon you sinners, when all your sweet shall be turned into bitter, all your glory into shame, all your plenty into scarcity;

Rev. 14. 11

carcity; all your joyes into sorrows; all your recreations into vexations, and all your momentary comforts into everlasting torments.

Now you raign as Kings, you look big, you speak proudly, you carry it highly, you walk contemptuously, but there is an after reckoning a coming that will appall you, and torture you for ever.

The time of this life is your Summer, but there is a Winter a coming upon you that shall never have end. God could not be just, if your worst were not yet to come; neither could he be just, if the Saints best were not yet to come. The time of this life is the Saints Hell, and the sinners Heaven; but the next life will be the Saints Heaven, and the sinners Hell. But

Secondly, Then patiently wait for the enjoyment of those great things that are reserved for you in Heaven; men will wait and waite long for some outward good; and will not you for the best and great-

est

test good? Are there not many things that speak out the greatness of that glory that is reserved for you? As the price that Christ hath paid for it, and the great and glorious things by which it is shadowed out to us, as *Canaan*, *Jerusalem*, Paradise; and the dignity of the Inhabitants, there being none admitted under the degree of a King; and the great and glorious earnest of the Spirit; and the great care, cost, and charge that God hath been at to prepare and fit souls for the enjoyment of it; what do all these things speak out, but that the glory that is reserved for Beleevers, is great glorie, and is it not then worth a waiting for? Let not Satans slaves wait more patiently for a few ounces of Gold, than you do for the Kingdome of Heaven.

Rev. 21. Rev. 1. 5, 6 Ephes. 1. 13, 14. Col. 1. 12.

Again, as the things reserved for you in Heaven, are great, and therefore wait; So they are certain and sure, and therefore wait. O patiently wait for the injoyment of them! when the Begger at the door is sure of speeding, he will wait patiently,

Heb. 6. 16, 17, 18. 19.

he

he will wait unweariedly; the glorious things reserved in Heaven for you, they are made sure and certain to you, by word, by Covenant, by oath, by blood, by the earnest, by the first fruits, and by Christs taking possession of them in your rooms, in your steads; therefore patiently wait for the enjoyment of them: O Christian! it is but a very short time that God hath proposed, to be between grace and glory, between our title to the Crown, and our wearing the Crown, and our right to the heavenly Inheritance, and our possession of the heavenly Inheritance. Ah Christians, bear up bravely, bear up sweetly, bear up patiently, for it will be but a little, little, little while, before he that shall come, will come, and will not tarry, and when he doth come, he will not come (*vacuis manibus*) empty handed; no, when he comes, he brings his reward with him, *Rev.* 22 12. when he comes, he will reward thee for every prayer that thou hast made, and for every Sermon

Ephes. 26. John 14. 1,2,3,4.

Heb. 10. 35,36,37. *Eti gar Mikron, Oson, Oson.*

mon that thou hast heard, and for every tear that thou hast shed, and for every hour that thou hast patiently waited; and therefore wait patiently till the promised Crown be set upon thy head. But

Psal. 37. 1. Psal. 73. 3, 4, 5, 6, 7. Job 21. 7, —13. Jer. 12. 1, 2

Thirdly, If the best things are reserved for Beleevers till they come to Heaven, O then let no Beleever envy, nor be troubled at the outward prosperity and felicity of the men of the world: What is darkness to Light, Chaff to Wheat, Dross to Gold, Gall to Hony, Pebles to Pearls, Earth to Heaven? No more is all the glory and felicity that wicked men have in possession, to those great and glorious things that Saints have in reversion; and therefort, O Beleever, let not wicked mens prosperity be thy calamity!

*Chrys.* in 2. ad Corin. *Homil.* 19.

There is a truth in that saying of *Chrysostome* (*Præstat serpentem provolutum in visceribus habere, quam invidiam*) A man were better have a Serpent tumbling in his bowels, than envy; for if a Serpent have food given

given it, it will not feed upon a man; but the more food is given to envy, the more it gnaweth him, in whose bowels it is; It is the justice of envy to kill and torment the envious: Envy, it tortures the affections, it vexes the mind, it inflames the blood, it corrupts the heart, it wastes the Spirits, and so it becomes mans tormentor, and mans executioner, at once; take heed Christians, take heed of an envious eye, for that usually looks upon other mens enjoyments thorow a multiplying glass, and so makes them appear greater, and bigger than they are; and this increases torment, this often makes a Hell.

It is reported of *Panormitanus*, that a question being asked before King *Frederick*, what was good for the eye-sight, and the Physicians answering some one thing, some another; *Sannizarius* answered that envy was very good; at which the company smiling, he gave this reason for it; because that envy makes all things appear bigger than they are.

are. Ah Christians! Envy is a Serpent, a Devil that should be abhorred and shunned more than Hell it self. O Christian! with what heart canst thou envy wicked mens prosperity, and worldly felicity, if thou dost but look up to thine own glory, and seriously consider of their sad reckoning, and future calamity? *Dives* was one day ruffling in his purple Robes, Riches, and worldly glory, and the next day he was rouling and roaring in the flames of hellish misery; and how soon this may be the portion of those thou envyest, who can tell? and therefore rather pity them, than envy them; none need more prayer and pity, than those that want hearts, than those that have neither skill nor will to pity themselves, to pray for themselves; and such are wicked men under their outward prosperity, and worldly glory, *Job* 21. 7--20. But

Fourthly, If the best things are reserved for beleevers till they come to Heaven, O then let all Beleevers be

be contented, though they have but short commons in this world! He that is an heir to a great estate, though in his non-age he be kept short, yet this comforts and contents him, that though things are now short with him, it will be but a little while before the Inheritance is setled upon him, and this makes him bear up sweetly and contentedly under all his wants and straights; Ah Christians! Christians! though for the present your wants may be many, and God may cut you short in many desirable injoyments, yet it will not be long before the Crown, the Inheritance, be fully setled upon you, and then you shall never know what want means more, what short commons means more, therefore be content with your present condition, with your present portion, though it be never so little, never so mean, *Heb.* 13. 5. *Let your conversation be without covetousness, and be content with such things as you have* (or as the Greek hath it, τοῖς παροῦσιν, the things that are present) at

Phil. 4. 12 13, 14. 1 Tim. 6. 6, 8.

*Contenti præsentibus.* So Beza.

at this time the Hebrews had been plundered of all their goods, and goodly things, *chap.* 10. 34. and so had nothing, or that which was as good as nothing left, yet they must be content with present things; when they had changed their rayment for raggs, their silver for brasse, their plenty for scarcity, their houses for holes, and caves, and dens, yet then they must be contented with present things; when men cannot bring their meanes to their minds, then they must bring their minds to their means, and when this is done, then a little will serve the turn; a very little will serve to carry a man thorow his pilgrimage, and to bear his charges till he comes to his home, till he comes to Heaven; a little will serve nature, lesse will serve grace, though nothing will serve a mans lust. I have read of one *Dydimus*, a godly preacher who was blinde; *Alexander* a godly man, being with him, asked him whether he

If thou live according to nature, thou wilt never be poor; if according to opinion, thou wilt never be rich, said the Heathen. *Jerome.*

he was not much troubled and afflicted for want of his sight? O yes! said *Dydimus*, the want of my sight is a very great grief and affliction to me; whereupon *Alexander* chid him, saying, Hath God given thee the excellency of an Angel, an Apostle, and art thou troubled for the want of that which Rats, and Mice, and brute Beasts have? And so *Augustin* upon the 12th. *Psalme* brings in God rebuking a discontented Christian, thus; What is thy faith? have I promised thee these things? what? wert thou made a Christian that thou shouldest flourish here in this world? So may I say to Christians that are discontented, disquieted, and disturbed about the want of this or that worldly comfort; why are you troubled about the want of this or that worldly injoyment? you that have an interest in God, an interest in the Covenant, a right to Christ, a title to Heaven; you that have so much in hand, and more in hope; you that have so much in expectation, and so

If there were any happinesse in riches, the gods would not want them, said *Seneca*.

so much in reversion; why do you sit sighing for the want of this outward comfort, and complaining for the want of that outward contentment, considering what great and glorious things are reserved in Heaven for you? It was said of the great Duke of *Guise*, that (though he was poor, as to his present possessions) yet he was the richest man in *France*, in Bills, Bonds, and Obligations, because he had engaged all the Noblemen in *France* unto himself, by advancing of them; a Christian, though a *Lazarus* at Dives door, yet in respect of his propriety in God, and his interest in the Covenant, he is the richest, and the happiest man in all the world; and why then should he not be content? Well, remember Christian, that the shortest cut to riches, and all worldly contentments, is by their contempt? it is great riches, it is the best riches, not to desire riches; and God usually gives him most, that covets least. When two Monks came to King *William Rufus* to buy an Abbot-

bots place, and indeavoured to outbid each other; a third Monk that came to wait on them, was asked what he would give, he answered, not a penny; I came to wait on him that shall have the place: upon which the King gave the waiter the place: Just so doth God often carry it towards his people in this world; they that seek it least, shall have most. *Solomon* begs a wise heart, and God gives him that, and abundance of gold and silver, and honour, and what not, into the bargain: the best way to have much, is to be contented with a little.

I have read of *Dionysius*, how he took away from one of his Nobles almost his whole estate, and seeing him nevertheless continue as chearful, and well-contented as ever, he gave him that again, and as much more; this is a common thing w th God, as *Job*, and many thousands can witness; the best way to have a pound, is to be contented with a penny; the best way to have hundreds, is to be contented with pounds;

*Plutarch.*

Job 1. and the last of Job compared.

pounds; and the best way to have thousands is to be contented with hundreds. Ah thou unquiet and discontented Christian! canst thou read over that saying of *Cato*, a Heathen, and not blush? (*Si quis est quo utar, utor; si non, scio quis sum mihi vitio vertunt, quia multis egeo, & ego illis, quia nequeunt egere.*) I have neither house, nor plate, nor garments of price in my hands; what I have, I can use; if not, I can want it. Some blame me, because I want many things, and I blame them, because they cannot want. How many thousand Christians in these knowing and professing days, might this Heathen put to the blush? O Christians! Christians! Let the remembrance of the Crown, the Kingdome, the Treasures, Pleasures, and Glories that are reserved in Heaven for you, make you bear up sweetly and contentedly under all your outward wants in this world. But

*Aulus Gellius* reports this of him.

Fifthly, If the best and greatest things are reserved for Beleevers till they

they come to Heaven, then make not a judgement of the Saints condition by their present state; if you do, you will condemn the Generation of the Just; what though they are now in rags? it will not be long before they are cloathed in their Royal Robes; what though they are now abased, it will not be long before they shall in the sight of all the world be highly advanced; what though they are now under many wants? it will not be long before they shall be filled with all fulness; what though they are now under many tryals and afflictions? yet it will not be long before all tears shall be wiped away from their eyes, and their sighing turned into singing, and everlasting joys shall be upon their heads; and therefore do not judge of their condition by their present state. If you will needs be judging, then look that you judge righteous judgement; then look more at the latter end of a Christian than the beginning. Remember the patience of *Job*, and consider what

Psa.73.12, 13,14,15. Mat.7.1,2. 1 Cor.4,5.

Joh.7.24.

Jam.5.11.

end the Lord made with him. Look not upon *Lazarus* lying at *Dives* door, but lying in *Abrahams* bosome: look not to the beginning of *Joseph*, who was so far from his dream, Gen. 37. 9. that the Sun and Moon should reverence him, that for two years he was cast where he could neither see Sun, nor Moon; but behold him at last made Ruler over all *Egypt*, Gen. 41. 40,—46. and reigning fourscore years like a King. Look not upon *David*, as there was but a step between him and death; nor as he was envied by *Saul*, and hated by his courtiers; but behold him seated in his Royal Throne (where he reigned forty years gloriously) and dyed in his bed of honour, and his Son *Solomon*, and his Nobles about him. When *Israel* was dismissed out of *Egypt*, it was with Gold and Ear-Rings; and when the Jews were Exod. 11. Ezra 1. dismissed out of *Babylon*, it was with great gifts, Jewels, and all necessary Utensils. *Mark the perfect man, and behold the upright, the end* Psa. 37. 37 *of that man is peace.* Whatever the want

wants, the straights, the troubles, the trials of the Saints are in this world, yet their end shall be peace, their end shall be glorious; the best things are reserved for them till last, and therefore do not, O do not judge of their condition by their present state but rather judge of them by their future condition, by that glory that is reserved for them in Heaven. But

Rom.8.24 25.ch.2.5 Tit. 1. 2. Act.26.7. Tit. 3. 7. Col. 1.5. 1 Thes.5. 8. 1 Pet 1.3. 1 John 3. ch.2.3.

Sixthly, If the greatest and choicest things are reserved for believers till they come to Heaven, why then let believers keep up in their own souls a lively hopeful expectation of enjoying these great and glorious things that are laid up for them; the keeping up of these hopes, will be the keeping up of your hearts; the keeping up of these hopes, will be the bettering of your hearts; the keeping up of these hopes, will make every bitter sweet, and every sweet more sweet; the keeping up of these hopes will make you bear much for God, and do much for God.

When *Alexander* went upon a hopeful expedition, he gave away his gold; and when he was asked what he kept for himself, he answered (*spem majorem & meliorem*) the hope of greater and better things.

Ah Christians! there is no work so high and noble, there is no work so hard and difficult, there is no work so low and contemptible, but the hopes of the great things reserved in heaven for you, will put you upon it.

*Galen* speaks of a fish called *Uranoscopus*, which hath but one eye, and that is so placed, that it is always looking upwards towards heaven; and so should a Christians eye of hope be alwayes fixed on God, on Promises, on Heaven, on the Inheritance of the Saints in light, and on all those precious and glorious things that are laid up for them in that Royal Palace where Christ is all in all.

A devout Pilgrim travelling to *Jerusalem*, and by the way visiting many brave Cities, with their ran-

mons

monuments, and meeting with many friendly entertainments, would often say, I must not stay here, this is not *Jerusalem*, this is not *Jerusalem*; so saith a Christian in the midst of all his worldly delights, comforts, and contents; O these are not the delights, the comforts, the contents that my soul looks for, that my soul expects and hopes to enjoy. I look and hope for choicer delights, for sweeter comforts, for more satisfying contents, and for more durable riches.

Ah Saints! Ah Souls! shall the great heirs of this world live upon their hopes, and keep up their hopes, that their Inheritances shall in time be setled respectively upon them, and will not you, will not you live upon your hopes, and keep up your hopes of enjoying all the treasures, pleasures, and glories that are reserved in heaven for you? A Christians Motto alwayes is (or alwayes should be) *Spero meliora*, I hope for better things, I hope for better things than any the

world can give to me, or than any that Satan can take from me. A Christian is alwayes rich in hope, though he hath not alwayes a penny in hand. But

Heb. 11. 38. Phil. 3. 14. Isa. 63. 4. 1 Cor. 2. 9.

Seventhly, if there be such great and glorious things reserved for you in Heaven, then do nothing unworthy of your dignity, nor of that glory that is laid up for you; your calling is high, your honour is great, your happiness is matchless; you have so much in promises, so much in expectation, and so much in reversion, as cannot be conceived, as cannot be expressed; therefore do not you stoop to sin, nor bow down to Satan, nor comply with the world.

When *Alexander* was moved to run with some persons of inferiour rank, he refused, saying, It was not fit for *Alexander* to run in a race with any but Princes and Nobles.

Ah Christians! are you not more nobly born? are you not better bred? have you not more Royal hopes, than to stoop to lust, or

or to do as the men of the world do?

*Antigonus* being invited to dinner, where a notable harlot was to be present, asked counsel of *Menedemus* his Tutor, what he should do? and how he should carry himself? his Tutor bade him remember that he was a Prince, that he was the Son of a King, and this would preserve him.

Ah Christians! nothing will preserve you from being base, like the remembrance of your present dignity, and of that future glory that is laid up for you.

Ah Christians! you are Kings elected, you are Heirs apparent of a Crown, of a glorious Crown, of a weighty Crown, of an incorruptible Crown, of an everlasting Crown of Glory; O why then should you be crowning yourselves with Rose-buds? why then should you take up in the low enjoyments, and poor contentments of this world?

O say not of this world, as *Peter* of his little heaven (*bonum est esse hic*) it is good to be here.

It was a generous speech of (that

Heathen) *Themistocles*, who coming by a thing that seemed to be a Pearl in the dark, scorned to stoop for it, but bid another stoop, saying, Stoop thou for this Pearl, for thou art not *Themistocles*. O let the men of the world stoop, and take up the world, O let them whose practice speaks them out to be of the world, and to be worshippers of the golden Calf (the world) let these dance about it, bow down to it, and take up in it; but let the Heirs of Heaven divinely scorn to bow down to earth, or to take up in it, or to be much taken with it. It was a good saying of *Seneca* (*Major sum & ad majora natus quam ut mancipium sim corporis mei*) I am too great and born to greater things, than that I should be as a slave to my body.

*Sen. Epist. 66.*

Ah Christians! you are too great, and born to greater things, than that you should be slaves to your bodies, or slaves to your lusts, or slaves to the world; can you seriously consider, of the great things that

that are reserved in Heaven for you, and not set your feet upon those things that the men of the world set their hearts upon? can you look up to your future glory, and not blush, to be taken with the glory of this world?

What *Alexander* the Great said to one of his Captains, that was called *Alexander* (*Recordare nominis Alexandri*) remember the name of *Alexander*, and see (said he) that you do nothing unworthy of the name of *Alexander*: So say I, remember, O Christian, thy name! remember thy dignity and glory, and see that thou dost nothing unworthy of the one, or the other. But

Eighthly, If the best and greatest things are reserved for the Saints till they come to heaven; then let them desire and long to be possessed of those blessed things that are reserved in heaven for them. O how do the heirs of this world long to have

*Tota vita boni Christiani, sanctum desiderium est*, the whole life of a good Christian, is an holy wish, saith one.

their estates in their own hands, how do they long to have their inheritances setled upon them? Some of them wishing their relations dead, that stand between them and their inheritances; and others of a little better nature, wishing them in the bosome of *Abraham*, that they might come to inherit, and that they may suck the sweet, and take up their rest in their worldly inheritances: And shall not the Saints desire and long to be in a full and happy possession of that Crown, of that Inheritance, of those Jewels that are reserved in Heaven for them? Oh Christians! how is it, why is it, that your heavenly *Jerusalem*, your mansions above, your glorious treasures, suffer not an holy violence, in respect of your earnest wishes, and burning desires after them?

*Justin Martyr, Apol.* 2. The Primitive Christians did so hunger and thirst, look and long, wish and desire after this heavenly Kingdome, this glorious Inheritance, that the *Roman* State had a jealous

jealousie of them, as if they had affected their Kingdome, and their worldly glory; but where is that spirit now to be found? most men live now as if there were no heaven, or else, as if heaven were not worth a seeking, worth a desiring, as if heaven were a poor, low, contemptible thing.

But ah Christians! you have learned better, and therefore be you much in desiring and longing to get into that glorious City, where streets, walls, and gates, are all gold, yea, where Pearl is but as mire and dirt, and where are all pleasures, all treasures, all delights, all comforts, all contents, and that for ever; this word for ever, is a bottomless depth, a conception without end, it is a word that sweetens all the glory above, and that indeed makes heaven to be heaven. I can hardly call him a Christian that doth not long more after spirituals, and after the great things that are reserved in heaven for the Saints, than *Ulysses* did for the smoke of his house after

after ten years absence. But

Ninthly, If the best and greatest things are reserved for the Saints till they come to heaven; then, O let not the men of the world envy the Saints while they are here in this wilderness.

James 2.5 Ah sinners, sinners! the people of God have but little in hand, though they have much in hope; they have but little in the bag, what ever they may have in the bank; they have but little in the Cistern, what ever they may have in the Fountain; they have but little in possession, what ever they may have in reversion; and therefore do not envy them: Who but Monsters will envy the Child in the Cradle, or in the Arms, or in his non-age, though he be an heir to a great estate, in as much as it is out of his hand, and he is not in the possession of it? and yet such Monsters this world affords, who are filled with envy against Christs precious ones, though their estates are out of their hands. Old Jacob speak-

speaking of his Son *Joseph*, saith, That the Archers have sorely grieved him, and shot at him, and hated him; and *Hierome* expounding the words, noteth (*Hic invidiam cum arcu & sagittis introduci ad sagittandum quod immaculatum est*) that here envy is brought in with a bow and arrows shooting at that which is immaculate, and where there is no spot to be a mark for it; or else, as an archer doth set up some white thing to be the mark at which he shoots, so it is the whiteness of some good thing or other against which envy shoots. Such is the wrath, the rage, the hatred, the envy of wicked men against the Saints, that they will still be envying of them upon one score or another; such was *Sauls* envy to *David*, that *David* chooses rather to live under King *Achish* an enemy, than to live under *Sauls* envy; nay, such was *Sauls* envy against *David*, that when *David* plaied on his Harp, to cure him of the evil Spirit that haunted him, that he threw his spear at him to destroy

*Hieronim. in quæstionib. Hebræ.*

*Bern. de inter domo c. 2.*

stroy him (*malens à malo spiritu torqueri, quam Davidem vivere*) choosing rather to be tormented with an evil spirit, than that *David* should live. And such was *Cains* envy to *Abel*, that though he had but one Brother, nay though there was but one Brother in all the world, yet enraged envy will wash her hands in that Brothers blood.

*Chrysologus* noteth of the rich glutton, who would have *Lazarus* to be sent to him, that being still cruel and envious towards *Lazarus*, he would have him to be sent (*Ad infernum de gremio, de solio sublimi ad profundissimum chaos, ad tormentorum stridorem, de sancta quiete beatorum*) to hell from the bosom of *Abraham*, to the bottomless gulfe, from the highest Throne of glory, to the gnashing and grinding of torments, from the holy rest of the blessed; the truth is, Envy sticks so close to the hearts of wicked men, that courtesies provoke it, offices of

Envy is like certain flies called Cantharides, who light specially upon the finest Wheat, and most blown Roses.

Iow

love and respect swell it, and an eminency in gifts or graces inrages it, no man of worth hath ever escaped it. Neither mine accusers, nor my crime (saith *Socrates*) can kill me, but envy onely, which hath, and doth, and will destroy the worthiest that ever were; and therefore the same person wishes, that envious men had more eyes, and more ears, than others, that so they might be tormented more than others, by beholding others happinesse. Well sinners, if notwithstanding all that hath been said, you will still be envious against those gracious souls that have but little in hand, though they have much in hope; if you will be envious against those who stand between you and wrath, between you and Hell; if you will be envious against those, to whom (as instruments) you are beholding for all the mercies, comforts, and contents, that you injoy in this world, then know, that your envy will torture you, your envy will slay you, your envy will prepare the hotter, darker,

Pro. 14. 30
Job 5. 2.
Mat. 22. 13. 14. 15.

darkest, and lowest place in Hell for you. But

Tenthly, If the best things are reserved for Beleevers till they come to Heaven; then let not any outward losses trouble you, nor deject you; what is thy loss of a house made with hands, to one eternal in the Heavens? what is thy losse of rags to the Royal Robes above? what is thy losse of earth to the gain of Heaven? what is thy losse of a Husband, Wife, Child, Friends, to the enjoyment of God, Christ, Angels, and the Spirits of just men made perfect?

2 Cor. 5. 1 Rev. 6. 11. ch. 7, 9, 13 14.

When *Paulinus Nolanus* his City was taken from him by the *Barbarians*, he prayed thus to God; Lord, let me not be troubled at the loss of my gold, silver, honour, &c. for thou art all, and much more then all these unto me.

When *Demetrius* ask'd *Stilpo* what loss he had sustained, when his Wife, his Children and Country were all burnt, he answered, that he had lost nothing, counting that only

A Philosopher of *Megara.*

onely his own, which none could take from him, to wit, his vertues; what an unlovely, what an uncomely thing would it be, to see a rich Heir, upon the loss of a Ribbon out of his Hat, or upon the loss of a Glove from his hand, &c. to stand sighing and grieving, vexing and lamenting? or to see a Prince, upon the burning up of his stables, and out-houses, to stand wringing his hands, and beating his brests, and to cry out undone, undone, when his Royal Palace is safe, his Crown safe, his Treasures safe? as unlovely, yea, a more unlovely and uncomely thing it is, to see a Saint upon the account of losing wife, child, friend, &c. to cry out undone, undone, no sorrow to my sorrow, no loss to my loss, when his great All is safe, when his Crown, his Heaven, his Happiness, his Blessedness is safe. *Basil* bringing in *Job* comforting his wife under all their sad losses and calamities, makes him speak thus, (*Semper prospere agere solius est Dei; bibisti liquidum vita laticem, & turbidum*

*Basilius Homiliar.* 23.

*bidum jam toleranter bibe*) it belongeth to God onely, always to enjoy contentment. Thou hast drunk of the clear waters of this life; now drink of them patiently, when they are troubled. But

Eleventhly, If the best things are reserved for Beleevers till they come to Heaven, then let Beleevers live chearfully, and walk comfortably up and down in this world. Ah how chearfully and merrily do many great heirs live! though for the present things goe hard with them; the hopes of good Inheritance makes them sing care and sorrow away. It is not for the honour of Christ, nor for the glory of the Gospel, to see the Heirs of Heaven look so sadly, and walk so mournfully, and so dejectedly, as if there were no Heaven, or as if there was nothing laid up for them in Heaven; it becomes not the Sons of glory, with *Rachel*, to give so much way to weeping, as to refuse to be comforted. Dost thou not remember, O Christian! that the joy

Psal. 33.1. Ps.79.12. Isa.41.16. Ioel 2.23. Zech.10.7

Phil. 3.1 ch. 4.4.

Neh.8.10.

joy of the Lord is thy ſtrength, thy doing ſtrength, thy bearing ſtrength, thy prevailing ſtrength? what, haſt thou forgotten, that the joy of the Lord is thy ſtrength to live, and thy ſtrength to die? if not; why with *Cain* doſt thou walk up and down with a dejected countenance, with a caſt down countenance? A beautiful face is at all times pleaſing to the eye, but then eſpecially when there is joy manifeſted in the countenance; joy in the face puts a new beauty upon a perſon, and makes that which before was beautiful, to be exceeding beautiful; it puts a luſtre upon beauty. So doth joy put a luſtre, and a beauty upon a Chriſtian, and upon all his words, his waves, his works; it was this that made the faces of ſeveral Martyrs to ſhine as if they had been the faces of Angels. One obſerves of *Chiſpina*, that ſhe was chearful when ſhe was apprehended, and joyful when ſhe was led to the Judge, and merry when ſhe was ſent into priſon; ſo when ſhe was bound,

*Auguſtin.* in Pſal. 137.

bound, when she was brought forth, when she was lifted up in a cage, when she was heard, when she was condemned, in all these things she rejoyced; so that they who were miserable, thought her to be miserable, who indeed was happy under a spirit of joy: when *Cæsar* was sad, he used to say to himself (*Cogita te Cæsarem esse*) Think thou art *Cæsar*. Ah Christians! when you are sad and dejected, think of your dignity and glory, think of all those precious and glorious things that are reserved in Heaven for you.

It becomes not Christians, who have so much in reversion, to be like *Agelaustus* (Grand-Father to *Crassus*) who never laughed in all his life, save once, and that was when he saw a Mare eating of Thistles; nor like *Anaxagoras Clazænius*, who was never seen to laugh or smile, from the day of his birth, to the day of his death. Christians! I desire to leave that serious and sad word upon your hearts,

*Deut.*

*Deut.* 28. 47, 48. *Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things, and he shall put a yoke of Iron upon thy neck, until he have destroyed thee.* Sad souls, it will be your wisdome, to make this Scripture your daily companion, and to ponder it seriously in your hearts, as *Mary* did the saying of the Angel. God takes it so unkindly at his peoples hands, that they should be sad, and sighing, lamenting, and mourning, when they should be rejoycing and delighting themselves in the Lord, for the abundance of his mercies; that he threatens to pursue them with all sorts of miseries and calamities to the very death. A sad dejected spirit opens many foul mouthes that God would have stopt, and sads many precious souls that God would have gladded, and discourages

ges many weak Christians, and young beginners, whom God would have incouraged, and animated; and therefore we need not wonder if God should deal so sadly and severely with such sad souls, who make little of sadding many at once, viz. God, Christ, the Spirit, and many precious ones, of whom this world is not worthy: Surely there is infinitely more in the great and glorious things that are reserved for Beleevers in Heaven, to joy, and rejoyce them, than there can be in all the troubles and trials, afflictions and temptations that they meet with in this world, to sad, grieve, and deject them. Ah Christians! the great and glorious things that are reserved in Heaven for you, will afford you such an exuberancy of joy, as no good can match, as no evil can over-match; witness the joy of the Martyrs, both ancient and modern. Oh how my heart leapeth for joy, (said one of them) that I am so near the apprehension of eternal bliss! But

See Acts and Mon. 1668, 1669, 1670, &c.

Twelfthly,

Twelfthly, If the best and greatest things are reserved for Beleevers till they come to Heaven, why then let not Beleevers be unwilling to die; yea, let them rather court it, and when it comes, sweetly welcome it; there is no way to Paradise, but by this flaming sword; there is no way to those heavenly treasures, but thorow this dark entry; there is no way to life, immortality and glory, but by dying; there is no coming to a clear, full, and constant fruition of God, but by dying. *Augustin* upon those words *Gen.* 33. 20, 21. *Thou canst not see my face and live*, makes this short, but sweet reply; *Then Lord let me die, that I may see thy face. Shall I die ever* (saith one) *yes, or shall I die at all, yea, why then Lord if ever, why not now, why not now?* So St. *Andrew* saluting the Cross, on which he was crucified, cryed out, *Take me from men, and restore me to my Master.* So *Lawrence Sanders*

So *Moses*, *Jacob*, and old *Simeon.*

So *Cowper*, *Nazianzen*, *Faninus*, *Cyprian*, young Lord *Hartington*, and others, &c. *Præcipit ut quisque vitam suam futuri desiderio laboret, præsentium tædio.* Bern.

*Sanders* when he was come to the stake, at which he was to be burnt, kissed it, saying, *Welcome the Cross of Christ, welcome everlasting life.*

Ah Christians! can you read over these instances, and not blush, and not be troubled that these worthies should be so ready, and so willing to die, that they might come to a happy fruition of those glorious things that were reserved in Heaven for them, whilst you are unwilling to die, whilst your desires are rather (with *Peter*) to build Tabernacles here, than to be in a full fruition of God, and in a happy possession of your heavenly Mansions? *Cyprian* tells of a Bishop who being near his death, and unwilling to die, and praying to God for a longer life, an Angel appeared unto him, and with an angry countenance reproving him, said (*Pati timetis, exire de vita non vultis, quid faciam vobis?*) ye fear to suffer, ye will not go out of this life, what shall I do unto you? Ah Christians! Christians! how justly may that Father

Mat. 17. 4. John 14. 2. 3.

*Cyprian de immortalitate.*

ther be angry with his childe, that is unwilling to come home? and that Husband with his Wife, who is unwilling to ride to him in a rainy day, or to cross the Seas to enjoy him? And is not this your case? is not this your case? I know it is. Well Christians, let me a little expostulate the case with you, that if it be possible I may work your hearts into a willingnesse to die, yea, to desire death, to long for death (that so you may come to a full fruition of whatever is reserved in Heaven for you) and that I may, I beseech you Christians, tell me,

First, Can death dissolve that glorious union that is between you and Christ? No, *Rom.* 8. 35,—*alt.* why, why then are you unwilling to die, as long as in death your union with Christ holds good? As in death *Saul* and *Jonathan* were not parted; so in death, a Believer and Christ is not parted, but more closely and firmly united; that is not death, but life that joyns the dying 1 Sam. 1. 23.

man to Christ; and that is not life, but death, that separates the living man from Christ. As it is impossible for the Leven that is in the Dough to be separated from the Dough, after it is once mixed, for it turneth the nature of the Dough into it self; so it is impossible (either in life or death) for the Saints ever to be separated from Christ, for Christ in respect of union is in the Saints, as nearly as the Leven, is the very Dough, so incorporated one into another, as if Christ and they were one lump. But

Joh. 17. 20,21. John 15.1—6.

Secondly, (For I shall but touch upon things) tell me, O Christian! who art unwilling to dye, whether death can dissolve or untie that marriage-knot, that by the Spirit on Christs side, and by Faith on thine, is knit between Christ and thy soul? no, death cannot untie that knot, *Hos.*2. 19, 20. Why, why then O Christian! art thou unwilling to die, as long as the marriage-knot holds fast between Christ and thy soul? I readily grant, that death

Mat. 25. 1,2.

Rom.7.1, 2,3,4.

death dissolves that marriage-knot that is knit between man and wife; but death, nor Devil, can never dissolve the marriage-knot that is knit between Christ and the believing soul. Sin cannot dissolve that marriage-knot that is knit between Christ and a Believer; and if sin cannot, then certainly death that came in by sin cannot; though sin can do more than death, yet sin cannot make null and void that glorious marriage that is between Christ and the soul; therefore a Christian should not be unwilling to die. But

Jer. 3. 1, 2, 3, 4, 5, 12, 13, 14. compared

Thirdly, Can Death, O Christian! dissolve that glorious Covenant that God hath taken thee into? No, death can never dissolve that Covenant, *Jer.* 32. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me.* Though *Abraham* be dead, yet God is *Abraham's* God still; by Covenant, and by virtue

Matth. 22. 30, 31, 32.

of this everlaſting Covenant, *Abraham* ſhall be raiſed and glorified; O then, why ſhouldeſt thou be afraid of death! why ſhouldeſt thou be unwilling to die?

When *David* was upon his dying-bed, he drew his ſtrongeſt conſolation out of this well of ſalvation, the Covenant, 2 *Sam.* 23. 5. *Although my houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things, and ſure; for this is all my ſalvation, and all my deſire, although he make it not to grow:* Dear hearts, The Covenant remains firm and good between you and the Lord, both in life, and in death; and therefore there is no reaſon why you ſhould be unwilling to die; there are three things that are impoſſible for God to do, *viz.* to die, to lie, or deny himſelf, or that gracious Covenant that he hath made with his people, and therefore death ſhould be more deſirable than terrible to gracious ſouls. But

Fourthly, Tell me, O Chriſtian!

ſtian! can death diſſolve that love that is between the Lord and thy ſoul? No, death cannot, for his love is not founded upon any worth or excellency in thee, nor upon any work or ſervice done by thee; but his love is free; he loves, becauſe he will love; all motives to love are taken out of that boſome, that is love, and ſweetneſs it ſelf; his love is everlaſting, it is like himſelf, *Jer.* 31. 3. *I have loved thee with an everlaſting love; therefore with loving kindneſs have I drawn thee.* John 13. 1. *Whom he loved, he loved to the end,* Iſa. 54 8, 9, 10. *In a little wrath I hid my face from thee, for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I will not be wroth with thee, nor rebuke thee: For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee; neither ſhall the Cove-*

Pſal. 116. 15. Deut. 7. 7, 8.

*nant of my peace be removed, saith the Lord, that hath mercy on thee.* The love of Jesus Christ was to *Lazarus*, when dead, *John* 11. 11. *Our friend Lazarus sleepeth*; by all which it is most evident, that death cannot dissolve that precious love that is between the Lord and his children; O why then are they afraid to die? why then do they not long to die, that they may be in the everlasting arms of divine love? the love of the Lord is everlasting, it is a love that never dies, that never decayes, nor waxes cold; it is like the stone *Albestos*, of which *Solinus* writes, that being once hot, it can never be cooled again. Death is nothing but a bringing of a loving Christ, and loving souls together; why then should not the Saints rather desire it, than fear it, or be dismayed at it? But

Fifthly, Can Death, O thou believing soul, dissolve those gracious grants, or those grants of gracet hat the Lord hath vouchsafed to thee? as the grant of reconciliation, the grant

grant of acceptation, the grant of justification, the grant of adoption, the grant of remission, &c. No, death cannot dissolve any of these gracious grants, *Rom.* 11. 29. for the gifts and calling of God are without repentance; why then, O Christian, art thou unwilling to die? indeed, were it in the power of death, to make void any of those noble and gracious grants that God hath vouchsafed to thee, thou mightest be afraid, and unwilling to die; but that being a work too great, and too hard for death to accomplish, why shouldest thou not in a holy triumphing way, say with the Apostle, *O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ.* A Christian, upon the account of what is laid up for him, may, and ought divinely to out-brave death; as this precious Saint did a little before she breathed her last into the bosome of

1 Cor. 3. 21, 22, 23.

1 Cor. 15. 55, 56, 57.

Christ, she called for a candle, come, saith she, and see death; and this she spake smilingly, out-braving death in a holy sense, being free both from the pains of death, and from the fear of death, she knew him in whom she had beleeved; she knew right well that death could not dissolve those gracious grants that God had vouchsafed to her, and therefore when she came to it, she made no more of it to die, than we do to dine. But

2 Tim. 1. 12.

Sixthly, Tell me, Christians, did not Christ come to deliver you from the fear of death? yes, he did come into the world, and did take our nature upon him, that he might deliver us from the fear of death; *Heb.* 2. 14, 15. why then should you be unwilling to die? tell me, hath not Christ disarmed death of all its hurting power, and taken away its sting, that it cannot harm you? yes, he hath, 1 *Cor.* 15. 55. 56, 57. why then should you be unwilling to die? tell me souls, will not Christ be with you in

in that hour, will he not ſtand by you, though others ſhould deſert you? yes, we have it under his own hand, that he will be preſent with us, and that he will neither living nor dying leave us, nor forſake us, *Pſa.* 23 4. *Heb.* 13 5,6. why then ſhould you be unwilling to die? tell me, Oh trembling Chriſtians, ſhall death be any more to you than a change? a change of place, a change of company, a change of imployment, a change of injoyment? no certainly, death to us, will be but a change, yea, the happieſt change that ever we met with; *Job* 14. 14. *John* 11. 26. 1 *Theſ.* 4. 14. why then ſhould you be unwilling to die, ſeeing that to die is nothing but to change Earth for Heaven, Raggs for Robes, Creſſes for Crowns, and Priſons for Thrones, *&c*? But tell me once more, Chriſtians, hath not Jeſus Chriſt, by his lying in the grave, ſanctified the grave, and perfumed and ſweetned the grave? hath he not by his blood and death, pu.cha-

*Ejus eſt timere mortem qui ad Chriſtum nolit ire.* Let him fear death that is loth to go to Chriſt. *Cyprian.*

ſed for you a ſoft and eaſie bed in the grave? yes, we believe he hath done all this for us: O why then ſhould you be unwilling to dye? once more tell me, Chriſtians, will not Jeſus Chriſt raiſe you out of the grave, after you have taken a ſhort nap? will he not cauſe you to hear his voice? will he not call you out of that withdrawing room, (the grave) and bring you to immortality and glory? yes, we believe he will, *John* 6. 39, 40. 1 *Cor.* 15. 1 *Theſ.* 4. 14, — *ult.* O why then ſhould you be unwilling to dye? O why ſhould you not upon all theſe accounts long for it, and whenever it comes, readily and willingly, cheerfully and ſweetly imbrace it? Oh Chriſtians, Chriſtians! let but your hopes, and your hearts be more fixed upon the things that are reſerved in Heaven for you, and then you will neither fear death, nor feel it when it comes. But

Seventhly, Death will perfectly cure you of all corporal and ſpiri-

tual

tual diseases at once. As the aking head, and the unbelieving heart; the ulcerous body, and the polluted soul. Now your bodies are full of ailes, full of aches, full of diseases, full of distempers, so that your wisest Physicians know not what to say to you, nor what to do with you, nor how to cure you; it is often with your bodies, as it was with the civil and ecclesiastical body of the Jews, *which from the sole of the feet, even to the crown of the head, was full of wounds, bruises, and putrifying sores*; bnt now death will perfectly cure you a'l, death will do that for you, that you could not do for your selves; death will do that for you, that all your friends could not do for you; death will do that for you, that the ablest and wisest Physicians could not do for you; it will cure you of every ache, of every ail, *&c.* At *Stratford-Bow*, in Queen *Maries* dayes there was burnt a lame man and a blind man at one stake: the lame man after he was chained, casting away his crutch, bad the blind

*Ultimus morborum medicus mors.*

Isa. 5. 6.

Acts and Mon fol. 1733.

blind man be of good comfort, for death (saith he) will cure us both, thee of thy blindness, and I of my lameness.

Ah Christians! Death will cure you of all your infirmities, of all your distempers, and why then should you be unwilling to dye? *Mecænas* in *Seneca*, had rather live in many diseases, than dye; but I hope better things of you, for whom Christ hath died.

*Quid est mors nisi sepultura vitiorum?* What is death but the burial of vices? *Ambros. de bono mortis. c. 4.*

And as death will cure all your bodily diseases, so it will cure all your soul distempers also. Death is not *mors hominis*, but *mors peccati*, not the death of the man, but the death of his sin (*peccatum erat obstetrix mortis, & mors sepulchrum peccati*) sin was the Mid-wife that brought death into the world, and death shall be the grave to bury sin. Death shall do that for a Christian, that all his duties could never do, that all his graces could never do, that all his experiences could never do, that all ordinances could never do; it shall at once free him fully,

fully, perfectly, and perpetually, from all sin, yea, from all possibility of ever sinning more.

The *Persians* had a certain day in the year, in which they used to kill all Serpents, and venemous creatures; such a day as that will the day of death be to their sins, who are interested in a Saviour. When *Sampson* died, the *Philistims* also died together with him: So when a Believer dies, his sins dies with him; death came in by sin, and sin goeth out by death. As the worm kills the worm that bred it, so death kills sin that bred it. Heb. 12. 23 Rom. 6. 7. 1 Cor. 15. 26.

And why then should Christians be afraid of death, or unwilling to dye, seeing death gives them a writ of ease from infirmities and weaknesses, from all aches and pains, grief and gripings, distemper and diseases, both of body and soul?

*Homer* reports of his *Achilles*, that he had rather be servant to a poor Country Clown, here in this world, than to be a King to all the soul's departed; and the truth is, the most famous

famous Heathens have preferred the meaneſt life on earth, above all the hopes they had of a better life; but I hope better things of you Chriſtians, and that upon this very ground, that death will certainly and perfectly cure you of all bodily and ſoul diſtempers at once. But

Eighthly, Is not your dying day an inevitable day? why yes, yes: why then ſhould you be afraid to dye? why ſhould you be unwilling to dye, ſeeing that your dying day is a day that cannot be put off? the daily ſpectacles of mortality which we ſee before our eyes, clearly evince this truth, that all muſt dye; it is a Statute-Law in Heaven, that all muſt dye; all men and women are made up of duſt, and by the Law of Heaven they muſt return to duſt. All have ſinned, and therefore all muſt dye; the core of that Apple which *Adam* ate, ſticks in the throats of all his children, and will at length choak them all, one by one.

Eccl.2.16. Zech.1.5. Heb.9.27. Gen.3.19. Rom.6.23

*Maſius* (out of *Jacob Ediſcenus Syrus*) *Maſius in ult. cap. Joſh.v.32.*

Syrus) saith, that when *Noah* went into the Ark, he took the bones of *Adam* with him, and that when he came out of the Ark, he divided them among his sons, giving the head, as the chiefest part, unto his first-born, and therein as it were saying unto them, Let not this delivery from the Flood make you secure, behold your first Parent, and the beginning of mankind; you must all, and all that come from you, go unto the dust to him. What day is there that passes over our heads, wherein the Lord doth not by our mortality, preach many Sermons of mortality to us? and therefore why should we be unwilling to pay that debt, that all owe, and that all must pay, and that so many daily pay before our eyes? But

Ninthly, A Believers dying day is his best day, and why then should he be unwilling to dye? *Eccles.* 7. 1. *A good name is better than precious ointments*, Speaks of some who lamented mens births, and celebrated their deaths &c.

*Ambros. de fide Resurrectionis*

*ointment and the day of death, than the day of ones birth*; in respect of profit, pleasure, peace, safety, company, glory; a believers last day is his best day, and why then should a believer be unwilling to die? In a printed Sermon on this very Text, I have proved this truth at large, and to that I refer you, who desire further satisfaction about this truth. But

Rev. 14. 13, c. 21. 4. Job. 3. 13. 14, 15, 16. Isa. 57. 1, 2

Tenthly, A Believers dying day is his resting day, it is his resting day from sin, from sorrow, from affliction, from temptation, from desertion, from dissention, from vexation, from persecution, and from all bodily labour: And therefore why should a believer be unwilling to die, seeing that for him to die is no more but to rest? but of this rest I have spoken largely before, and therefore a touch may be enough in this place. But

Eleventhly, The Saints dying day is their reaping day; now they shall reap the fruit of all the prayers that ever they have made, and of all

all the Sermons that ever they have heard, and of all the tears that ever they have shed, and of all the sighs and groans that ever they have fetcht, and of all the good words that ever they have spoke, and of all the good works that ever they have done, and of all the great things that ever they have suffered; yea now they shall reap the fruit of many good services, which themselves had forgot. *Lord, when saw we thee hungry and fed thee, or thirsty, and gave thee drink, or naked, and cloathed thee, or sick, or in prison, and visited thee?* They had done many good works, and forgot them, but Christ records them, remembers them, and rewards them. *Sabinus* in *Seneca* could never in all his life time remember those three names of *Homer*, *Ulysses*, and *Achilles*; and as bad memories have many Christians in spirituals; but our Lord Jesus, as he hath a soft and tender heart, so he hath an Iron memory, he remembers not only the best and greatest services, but also the least

2 Cor. 9. 6. Gal. 6. 7, 8, 9.

Mat. 25. 34, —41.

least and lowest services that have been done by his people; and he remembers them to reward them; a bit of bread, a cup of cold water, shall not pass without a reward; therefore it is good counsel one gives (*Nunquam quum veniat Dominus inveniat imparatos; sed semper vultus suspensos expansosque sinus habentes, ad largam Domini benedictionem*) Let the Lord when he cometh never find us unready, but always with our faces looking up towards him, alwayes having our bosoms open, our laps spread abroad, as looking to receive a large blessing from him. Christians, how ever Christ may seem to forget your labour of love, and to take no notice (or but little) of many good services that you have done for him, his Name, his Gospel, his People; yet when you dye, when you come to heaven, you shall then reap a plentiful, a glorious crop (as the fruit) of that good seed, that for a time hath seemed to be buried, and lost; when mortality shall put on

Mat. 10. 24, 25.

*Bernard.* Ser. 17. in Cant.

Pro. 11. 25 Psal. 126. 5, 6.

on immortality, you ſhall then find that bread which long before was caſt upon the waters; therefore be not, O Chriſtian, afraid to dye! be not O Chriſtian unwilling to dye! for thy dying day will be thy reaping day. But Eccl. 11.1 6.

Twelfthly, Thy dying day, O Beleever! will be thy triumphing day; Now thou ſhalt glorioufly triumph over ſin, Satan, the world, thy own baſe heart, yea, and over death it ſelf. I readily grant, that if you conſider Beleevers in Chriſt, as he was a publick perſon, they have then already triumph'd over principalities and powers; what Chriſt did in his greateſt tranſactions, he did as a publick perſon, repreſenting all his choſen ones; he ſuffered as as publick perſon, repreſenting all his Elect; he died as a publick perſon, repreſenting all his precious ones; he roſe, he aſcended, and now he ſits in Heaven as a publick perſon, repreſenting all his children, *Epheſ.* 2. 6. *And hath raiſed us up together, and made us ſit toge-* Joh. 11.20

*together in heavenly places in Christ Jesus.* Christ hath taken up his childrens rooms in Heaven aforehand; Christ hath already taken possession of Heaven in their names, in their steads; they do now sit together in Heavenly places in Christ Jesus. And so when Jesus Christ spoiled principalities and powers, and triumphed openly over them on the cross, he did this as a publick person, representing all his children, who triumph'd in his triumph over all the powers of darkness; and therefore in this sense believers have already triumph'd; yea, and I readily grant, that believers, even in this life, by virtue of their union and communion with Christ, and by virtue of his gracious presence, influence, and assistance, they do alwayes triumph, as the Apostle speaks, 2 *Cor.* 2. 14. *Now thanks be unto God which alwaies causeth us to triumph in Christ.* Believers now are more than conquerors, they are triumphers over the world, the flesh, and the Devil. Christ

Ephes. 4. 8 Col. 2. 14, 15. A plain allusion to the *Roman* Triumphs. 1 John 2. 13, 14.

Rom. 8. 37 1 Joh. 4. 4, 5.

Christ so routed Satan upon the Cross (saith *Ignatius*) that he never since, either hears or sees the Cross, but he falls a shaking and trembling. Believers, by holding forth to Satan the Cross of Christ in the arms of Faith, and by their laying hold on his Cross, and pleading his Cross, they do easily, they do frequently overcome him, and triumph over him: but notwithstanding all this, Ah how often doth the best of Saints finde the world, the flesh and the Devil triumphing sadly over them? Now a Christian triumphs over Satan, by and by Christ withdrawes, and then Satan triumphs over him; Now the Believer leads captivity captive, anon the Believer is lead captive; this day a Saint gets the wind and the hill of Satan, and beats him quite out of the field, the next day Satan draws forth, and falls on with new forces, with new arguments, with fresh strength, and then puts a Christian to a retreat, I too often to a rout; in many a battel a Christian is worsted,

Rom. 7. 14 to the end

The *Romans* uſed in all their battels, to loſe at firſt to win at laſt; it is ſo with Chriſtians.

worſted, and much adoe he hath to come off with his life; O but now death, that brings a Chriſtian to a full, perfect, compleat, abſolute, and perpetual triumph over the world, the fleſh, and the Devil. Now a Chriſtian ſhall for ever have the necks of theſe enemies under his feet: Now theſe enemies ſhall be for ever diſarmed, ſo that they ſhall never be able to make reſiſtance more, they ſhall never ſtrike ſtroke more, they ſhall never affront a Believer more, they ſhall never lead a Believer captive more, &c. O why then ſhould Believers be afraid to dye, be unwilling to dye, ſeeing that their dying day is their triumphing day? But

Hoſ. 2. 19, 20.

Thirteenthly, As a Believers dying day, is his triumphing day; ſo a Believers dying day is his marriage day; in this life we are onely betroth'd to Chriſt, in the life to come we ſhall be married to Chriſt; here Chriſt and the Believer is near, but death will bring Chriſt and the Believer nearer; here Chriſt and the Be-

Believer is ask'd, and all things are agreed on between them, onely the marriage-knot must be tied in Heaven, the marriage-supper must be kept in Heaven; And therefore several of the Martyrs on their suffering-dayes, on their dying-dayes, they have invited several to their marriage, as they have phrased it, knowing right well, that their dying dayes would be their marriage dayes to Christ; the very thoughts of which hath so raised, and cheared, so warmed, and inflamed their hearts, that they have made nothing of death, that they have out-braved death, that they have, to the great joy of their friends, and to the amazement and astonishment of their enemies, more resolutely, friendly, and sweetly imbraced death, than they have their neareſt and deareſt relations. But in the

Rev. 19. 5, —10.

Fourteenth place, A Christians dying-day, is his transplanting-day, death transplants a Believer from Earth to heaven, from misery to glory;

glory; death (to a Saint) is nothing but the taking of a ſweet
Job 14.14 flower out of this wilderneſs, and planting of it in the Garden of Paradiſe; it is nothing but a taking of a Lilly from among Thorns, and planting of it among thoſe ſweet Roſes of Heaven, which God delights to wear alwayes in his boſome: death is nothing but the taking off of a Believer fully from the ſtock of the firſt *Adam*, and the planting of him perfectly and perpetually into that glorious ſtock, the ſecond *Adam*, the Lord Jeſus, who is bleſſed for ever. Death is nothing but the taking off of a believer from a more barren ſoil, and planting of him in a more fruitful ſoil. Here
Mat. 13.8. 23. ſome Chriſtians bring forth thirty-fold, others ſixty, and others a hundred-fold; but heaven is ſo fruitful a ſoil, that there are none there but ſuch as abound in the fruits of righteouſneſs and holineſs, but ſuch as bring forth a thouſand-fold, yea, many thouſand-fold: Here our hearts are like the Iſle of *Pathmos*, which

which brings forth but little fruit, but when they ſhall by death be tranſplanted to Heaven, they ſhall be like the Tree in *Alcinous* Garden, that had always bloſſoms, buds, and ripe fruits, one under another.

In the Iſland of St. *Thomas* (on the backſide of *Africa*) in the midſt of it is a Hill, and over that a continual Cloud, wherewith the whole Iſland is watered, and made fruitful. Such a Cloud will Jeſus Chriſt be to all thoſe precious ſouls that ſhall be tranſplanted from Earth to Heaven.

O why then ſhould Believers be unwilling to die, ſeeing that their dying day is but a tranſplanting day of their ſouls from Earth to Heaven, from a Wilderneſs to a Paradiſe? But in the

Fifteenth place, As a Believers dying day, is the day of his tranſplantation, ſo his dying day is the day of his coronation: Here Believers are Kings elected, but when they die, they are Kings crowned;

now they have a Crown in reversion, but then they shall have a Crown in possession; now they
Jam. 1. 12. Rev. 2. 10. have a Crown in hope, but then they shall have a Crown in hand. Death will at last bring the soul to a Crown without thorns, to a Crown without mixture, to a righteous Crown, to a glorious Crown, to an everlasting Crown: Though a Crown be the top of Royalty, and though beyond it the thoughts and wishes of mortal men extend not, yet most may say of their Earthly Crowns, as that King said of his, O Crown! more noble than happy; but death will set such a Crown upon a Believers head, as shall always flourish, and as shall make him happy to all Eternity; here the Believer (as his Saviour before him) is crowned with thorns, but death will turn that Crown of thorns into a Crown of pure Gold.

Psal. 132. 18.

Psal. 21. 3. Upon a triumph, all the Emperour *Severus* his Souldiers, for the greater pomp, were to put on Crowns of Bays on their heads, but

there

there was one Christian among them that wore his Crown on his arm; and it being demanded why he did so, he answered (*Non decet Christianum in hac vita coronari*) it becomes not a Christian to wear his Crown in this life: The truth is, a Christians Crown never sits so fast, nor never so well becomes him, as when it is put on by a hand of death. Here most Princes Crowns are the fruits of unrighteousness, but death will at last put upon the believer a Crown of Righteousness, or a righteous Crown, and so it is called, not only because it is purchased by the Righteousness of Christ, but also to difference it from those unrighteous Crowns, or Crowns of unrighteousness, that the Princes of this World put upon their own heads; earthly Crowns are corruptible, but death will put on the heads of Believers an incorruptible Crown.

2 Tim. 4. 7, 8.

1 Cor. 9. 25.

Worldly Crowns are fading and withering. Though King *William* the Conquerour was crowned three times every year (during his reign)

at three ſeveral places, *viz. Gloceſter*, *Wincheſter*, and *Weſtminſter*, yet how ſoon did his Crown fade and wither?

1 Pet. 5. 4. But death will put ſuch a Crown upon the Believers head, as ſhall never fade nor wither. Worldly Crowns are tottering and ſhaking; moſt Princes Crowns hang but on one ſide of their heads, and all their intereſt, power, and policy, cannot make them ſit faſt on both ſides; but death will put upon the heads of Believers an immortal Crown, an unmoveable Crown, an everlaſting Crown, an eternal Crown, a Crown that none can ſhake, that none can take, that none can conquer or overcome.

2 Cor. 4. 14, 15, 16, 17, 18. Rev. 2, 10.

Oh! Why then ſhould Chriſtians be afraid to die, or unwilling to die, ſeeing that their dying day is but their Coronation day? who would be unwilling to ride to a Crown thorow a dirty Lane, or a rainy day? But in the

Sixteenth place, A gracious ſoul ſhall never die till his work be finiſhed,

nished, and he prepared to die, and why then should he be unwilling to die, when his work is done, and he prepared to go home? when God hath no more work for you to do in this world, why then should you be unwilling to die, to go home? now till your work be finished that God hath cut out for you in this world, no power nor policy shall ever be able to cut off the thred of your lives; in despight of all the world and all the powers of Hell, you shall do that work, be it more or less, that God hath appointed you to do in this world. The life of Christ was very often in danger, both among pretended friends, and professed foes, but yet he still escapes all the snares that they had laid for him, and all the pits that they had digged for him, and that upon this very ground, *That his time was not yet come, his hour was not yet come.* John 7 30. *Then they sought to take him, but no man laid hands on him because his hour was not yet come.* Ch. 8. 19, 20. *Then said they unto him,*

God often bridles wicked mens malice, and fury, invisibly.

*where is thy Father? Jesus answered, Ye neither know me nor my Father; if ye had known me, ye should have known my father also. These words spake Jesus in the Treasury, as he taught in the Temple, and no man laid hands on him, for his hour was not yet come.* God can and will secure his people from the rage and malice of their enemies, by a secret and invisible hand of providence, till they have finished the work that he hath set them about in this world. *David* was surrounded with Enemies on all hands, but yet in spight of them all, he keeps up till his work was done, *Acts* 13. 36. For *David* after he had served his own generation by the will of God, fell asleep; though many thrust sore at him, yet he did not fall asleep, he did not dye till he had served his generation. Bonds and afflictions waited on *Paul* in every City; so in that 2 *Cor.* 11. 23, 28. *In stripes above measure, in prisons more frequent, in deaths often.* Of the *Jews* five times received I forty stripes save one (the Lord commanded that the number

Acts 20. 23

of

of strokes should not exceed forty, *Deut.* 25.3. and therefore the *Jews* that they might not transgress that Law, gave one less.) Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack, a night and a day I have been in the deep, in journying often, in perils of waters, in perils of robbers, in perils by mine own Country-men, in perils by the Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils among false Brethren; in wearinesse and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness; and yet notwithstanding all these hazards, hardships, dangers, deaths, *Paul* lives, and bravely bears up till his work was done, his course finished, 2 *Tim.* 4.7, 8. *I have fought a good fight, I have finished my course, I have kept the faith.* And so in that, *Rev.* 11.7. *The beast that ascended out of the bottomless pit, and that made war against the two Witnesses, could not overcome them, nor kill them, till they had finished their* testi-

Acts 16.23
Acts 14.19
27.

*teſtimony.* Chriſtians ſhall live to finiſh their teſtimony, and to do all that work that God hath cut out for them to do, in ſpight of all the beaſts in the World, in ſpight of Hell, or Antichriſt.

It was ſo with *Ambroſe*, a certain Witch ſent her ſpirits to kill him, but they returned anſwer, that God had hedged him in as he did *Job*, ſo that they could not touch him.

Another came with a ſword to his Bed-ſide to have killed him, but he could not ſtir his hand, till repenting, he was by the prayer of *Ambroſe* reſtored to the uſe of his hands again, no means, no attempts, could cut him off till his work was done.

So for *Luther* a poor Friar to ſtand ſo ſtoutly againſt the Pope, this was a great Miracle, but that he ſhould prevail againſt the Pope, as he did, this was a greater, and that after all he ſhould die in his Bed (notwithſtanding all the enemies he had, and the ſeveral deſigns they had to have deſtroyed him) this

this was the greatest of all; and yet for all that the Pope, or the Devil his Father could do, *Luther* when he had finished his Testimony, dies in his bed. Oh why then should any Christian be unwilling to die, seeing he shall not die till his work be done, till his testimony be finished? And as a Believer shall not die till his work be done, so he shall not die till he be prepared to die. A Believer is always habitually prepared to die, I even then when he is not actually prepared, yet then he is habitually prepared to die, for he hath not his Ark to build, nor his Lamp to trim, nor his Oyl to buy, nor his Pardon to seal, nor his Peace to make, nor his Graces to get, nor his Interest in Christ to seek, nor Divine favour to secure, nor a Righteousness to look after, &c. That promise is full of honey and sweetness that you have in *Job* 5.26. *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.* The Husbandman brings not his Corn into his Barn till it be full

ripe, no more will God take his Children out of this world, till they are fit for another world; he will not transplant them from earth, till they are fit, till they are prepared for Heaven. It is with Christians as it is with the fruits of the earth, some are ripe sooner, some later; but as we, so God will gather none till they are ripe for glory: Some souls, like some fruits, are ripe betimes, other Christians like other fruit, are a longer time ripening; and so God gathers his fruit in as they ripen, some sooner, some later, but none till they are (in a measure) ripe for Heaven. And why then should Christians be unwilling to die, seeing they shall not die, till they are prepared to die? I do not say they shall not die till they think they are fit to die, or till they say they are prepared to die, for they may be graciously prepared, and sweetly fitted to die, and yet may judge otherwise, by reason of Satans sleights, or some Spiritual distemper that may hang upon them, or from a natural fear

of

of Death, and some great unwillingness to die; but they shall not die till they are either actually, or habitually prepared to die, till they are ripe for glory; and therefore be not, O be not, Christians, unwilling to die. But in the

Seventh place, When a righteous man dies, he shall leave a sweet savour behind him, his name shall live, when he is dead; Are not the names of the Patriarchs, Prophets, Apostles, Martyrs, and other Saints, a sweet savour to this very day? we know there is no sweet savour, to that they have left behind them, *Psal.* 112. 6. *The Righteous shall be had in everlasting remembrance*, Prov. 10. 7. *The memory of the just is blessed.* The Septuagint thus translates it, the memory of the Just is with praises; many are the praises that wait on the name of the Just; when their bodies are in the dust; no scent so sweet as that which the Just man leaves behind him, *Eccles.* 7. 1. *A good name is better than pre-* Heb. 11.

*cious*

The initial letter Tof the Hebrew word *Tob*, that is for goodhere, is bigger than ordinary, to shew the exceeding excellency of a good Name.

*cious oyntment*; he doth not say, a great name, a name arising from outward greatness, but a good name, a name arising from inward goodness, and manifested by outward Holiness, that's the name that is better than precious oyntment; oyntment only reaches the Nostrils, but a good Name reaches to the chearing and the warming of the heart. The *Chaldee* reads this verse thus (*Melius est nomen bonum quod comparabunt justi in hoc sæculo, quam unguentum unctionis, quod fuerit inunctum super capita Regum & Sacerdotum*) Better is the good name which the Just shall obtain in this world, than the oyntment of anointing, which was poured upon the heads of the Kings and Priests; though a Believer may not leave great sums of money behind him, nor yet thousands, nor hundreds a year behind him, yet he shall leave a good Name behind him, which answers to all, nay, which out-weighs all the riches, gallantry, and glory of this world. That Heathen hit right who said

(*Ego*

(*Ego si bonam famam frevabo, sat dites ero*) If I may but keep a good Name, I have wealth enough; it is a greater mercy to leave a good Name behind us, than to leave the riches of a Kingdom, yea of a world behind us. But in the Plautus.

Eighteenth place, Death is nothing but the believers in-let into glory; Death is the gate of life, it is the way to Paradise; it is the Mid-wife to bring eternity to bed: when *Jacob* saw the Chariots that were to bring him to *Joseph*, his spirit revived: Ah Christian, Death is that Chariot that will bring thee not only to a sight of *Jacob*, and *Joseph*, but also to a blessed sight of God, Christ, Angels, and the spirits of just men made perfect; here we meet with many in-lets to sin, to sorrow, to affliction, to temptation, but Death of all in-lets is the most happy in-let, it lets the soul into a full fruition of God, to the perfection of grace, and to the heights of glory; and why then should a gracious soul be unwilling to die? But Gen. 45. 27. Heb. 12. 23, 24.

One of the Fathers longed to die, that he might see that head that was crowned with Thorns.

I must hasten to a close; therefore in the

Nineteenth place; Was Jesus Christ so willing to leave Heaven, his Fathers bosome, his Crown, his dignity, his glory, his Royal attendance, to come into this world, to suffer the saddest, and the heaviest things that ever was thought of, that ever was heard of, for thy sins, for thy sake? and wilt thou be unwilling to die, and go to him, who hath suffered so much, who hath paid so much, who hath prepared so much for thee? Ah Christian! Christian! why dost thou not rather reason thus with thy own soul; Did Christ die for me, that I might live with him? I will not therefore desire to live long from him; all men go willingly to see him whom they love, and shall I be unwilling to die, that I may see him whom my soul loves? O! I will not, O! I dare not, O! I may not; others venture through many dangers, and many deaths, to see their friends and relations, and why then should-

dest

dest not thou, O Christian, be willing to venture through death, to the Lord of life, to him that is thy Crown, thy comfort, thy head, thy Husband, thy Heaven, thy All, &c? But in the

Twentieth and last place, consider, O Believer! that thou alwayes standest before God in the Righteousnes of Jesus Christ, who is called the Lord our Righteousnes, and who of God is made unto thee Wisdom, Righteousnes, Sanctification, and Redemption; whilst thou livest thou standest before God, not in the Righteousnes of thy duties, nor in thy gracious disposition which are but weak, and imperfect; but in the pure, perfect, matchless, and spotless Righteousnes of Jesus Christ. And when thou diest, thou appearest before God in the same glorious Righteousnes; so that thou mayest appear before Gods unspotted Justice and Holines, with the greatest boldnesse and comfort that is imaginable, upon the account of that Righteousnes with which thou art

Jer. 23. 6. 1 Cor. 1. 30.

art cloathed, *Psal.* 45. 13. *The Kings daughter is all glorious within* (there is her inward glory, grace makes the soul glorious within) *her cloathing is of wrought gold*; Some read it purled work, or closures of gold enameled with gold; such as precious stones were set in, which were exceeding splendid and glorious, and which shadowed forth the glorious Righteousness of our Lord Jesus. This cloathing of wrought gold is the glorious Righteousness of our Lord Jesus; now in life and in death, the believer stands before God in the glorious golden Robes of Christs Righteousness; and hence it is that believers are said to be all fair, and without spot, and to be without spot or wrinkle, and to be compleat in Christ, and to be without fault before the Throne of God, and why then should a be ever be unwilling to die, and appear before God? by reason of this cloathing of wrought gold, you stand spotless, blameless, and faultless before God; this golden cloathing, this glo-

Exod. 28. 11. 14. c. 39. 1, 2, 3, 4, 5, &c.

Cant. 4, 7. Eph. 5. 27. Col. 2. 10. Rev. 14. 4, 5.

rious

rious Righteousnes of Christ, is as truly and really the believers, and as fully and compleatly the believers, as if it were his very own. Ah! no cloathing to this. The costly cloak (of *Alcisthenes*) which *Dionysius* sold to the *Carthaginians* for a hundred Talents, was indeed a mean and beggarly ragg to this embroidered Mantle that Christ puts upon all believers. And therefore a Christian, both living and dying should say with the Psalmist, *I will make mention of thy Righteousnes, of thy Righteousnes onely.* Let them be afraid to dye, let them be unwilling to dye, who must appear before God in their sins, and in their own Righteousnes, which at best is but as filthy raggs; but as for thee, O Christian! who shalt always appear before God in cloathing of wrought gold, be not thou afraid of death, be not thou unwilling to dye, but rather desire it, rather long for it; because thou art clothed with such Righteousnes, as will bear thee up sweetly in it, as will carry thee bravely

Psa. 71. 15 16, 19.

Isa. 4. 6.

1 Cor. 15. 55, 56, 57.

bravely through it, and as will make thee triumph over it. Christs Righteousnes is a Christians white Raiment, in which he stands pure before God, *Revel.* 19. 7, 8. *Let us be glad and rejoyce, and give glory to him; for the Marriage of the Lamb is come, and his wife hath made her self ready. And to her was granted, that she should be arrayed in fine Linnen, clean and white; for the Linnen is the righteousnes of Saints.* By the fine, clean, white Linnen which is here called the Righteousnes (or as the Greek hath it, the Righteousnesses) of Saints, most understand the glorious Righteousnes of Christ. Righteousnes is an Hebraism; noting that most perfect absolute Righteousnes which we have in Christ; white is a natural colour, it is a colour of purity, ornament, and honour, it was the habit in times past of Nobles, saith *Drusius*, and others. Now in this pure, clean, white Linnen, all the Saints are cloathed, and so presented to God by Jesus Christ; and why then should they be unwilling

Rev. 3. 18.

δικαιώματα i.e. say some, imputed and imparted righteousnes.

willing to dye? Here is not a speck, not a spot, to be found upon this white Linnen, which is the Righteousness of Saints, which should make Saints rather to pursue after death, than to fly from it, or to be unwilling to welcome it when it comes.

The spring from whence Christians unwillingness to die flows.

I am not ignorant that this unwillingness to dye most usually springs from those low and dark apprehensions men have of God, and from weakness of faith, and from coldness of love, and from laying the Creatures too near our hearts, and from our little communion with God, and our rare taking of turns in Paradise, and from our not treasuring up a stock of promises, and a stock of experiences, &c. I have also considered what a dishonour to God, a reproach to Christ, a grief to the Spirit, a scandal to religion, a blot to profession, a mischief to sinners, and a wrong to Saints, it is, for Christians to be unwilling to dye, or to be afraid of death, which hath occasioned me to

The sad effects of Christians unwillingness to die.

to muster up these twenty considerations, to work you to be willing to dye, and if these will not prevail with you, I profess I do not know what will.

Object. *I would be willing to dye, if I had but assurance, but that is the Jewel I want, and therefore I am unwilling to dye.*

First, I answer, It may be thou hast assurance, though not such a measure of assurance, such a plerophory or full assurance, as thou desirest: a perfect, compleat, absolute and full assurance is very desirable on earth, but, I think few attain to it till they come to Heaven; this sparkling Diamond God hangs in few Saints bosomes till they come to glory. But

Secondly, I Answer, the least grace if true, is sufficient to Salvation, and therefore the sense of the least grace, or of the least measure of grace, should be sufficient to assurance of Salvation. But

Mat. 5. 3, 10.

Thirdly, the time of death is one of the most usual seasons wherein God

God gives his children the sweetest and fullest assurance of his love, of their interest in him, and of their right to glory; when there was but a step, a stride between *Stephen* and death, then he saw heaven open, and Christ standing at the right hand of his Father. Acts 7.55. to the end

Mr. *Glover*, though he had been long under clouds, and much darkness, yet when he came near the fire, he cried out to his friend, Oh *Austin, Austin*, he is come, he is come! meaning the Lord, in the sweet and glorious discoveries of his love and favour to him, and so he died, with a heart full of joy and assurance.

Mr. *Frogmorton*, a precious godly Minister, lived thirty seven years without assurance (after the Lord had wrought savingly upon him) and then died at Master *Dods*, having assurance but an hour before he died.

I could here give you divers examples of a later date, of many precious Christians who have lived close with God many years, and have

have been much in seeking of assurance; and the Lord hath held them off till a few years before their death, and then he hath filled their souls so full of the sence of his love, and the assurance of their everlasting welfare, that they have died under the power of their joyes. Assurance is a free gift of God, and God loves to give his gifts to his Children when they may most cheer them, and be of greatest use and service to them; and when is that, but at the day of death? and therefore Christians should not be unwilling to dye for want of assurance, because that is a special season wherein God usually gives assurance to his children. But

Fourthly, and Lastly, Thou mayest dye, and go to Heaven without assurance; this truth, with several others of the like import, that may further satisfie such as are unwilling to dye, I have made good in that Treatise of mine called *Heaven on Earth*, and to that I refer the Reader for further satisfaction, if

what

what is said do not satisfie; The next inference then that I shall make, and so hasten to a close, is this;

If the best things are reserved for believers till last, then let not Christians mourn immoderately; Oh! be not over-much afflicted, and grieved for the death of Husband, Wife, Childe, Sister, Friend, who dyes in the Lord, for they are but gone to take possession of those great and glorious things that are reserved in Heaven for them. This deceased Saint is now gone to her home, to her Heaven, to her God that hath loved her, to her Christ that hath dyed for her, and to her Crown that was prepared for her. *Abraham* mourned moderately for his dear deceased *Sarah*, as is imported by a small *caph* in that Hebrew word, that signifies to weep; and that, not because she was old and over-worn (as some *Rabbins* say) but because death to her was but an in-let into glory, death did but bring her to a happy fruition of all

Inference 1 Thes. 4. 13, 14.

Gen. 23. 2.

all those glorious things, that God had laid up for them that love him. Death that seems to dispossess a Christian of all, puts him into a possession of all, of all joyes, of all comforts, of all delights, of all contents, of all happiness, of all blessednesse; and why then should our sorrow, our tears, over-flow the banks of moderation? Sorrow is good for nothing but for sin; now that the childe is dead, wherefore should I fast or weep said *David*? Grief preceding evil, if it be used for a remedy, cannot be too much, but that which follows an evil past remedy, cannot be little.

Ezek. 24. 15,16,17. John 19. 25,26,27.

When *Ezekiel* lost (his Wife) the delight of his eyes, he must not weep. When *Mary* the Mother of Jesus stood by the Cross of her only dear Son, she wept not, as *Ambrose* notes. We may say of our deceased friend, as the *Jews* of their Father *Jacob* (*non est mortuus*) he is not dead; or as our Saviour of *Lazarus*, *he is not dead but sleepeth*; and the Maid, *why trouble you your selves? they*

Joh. 11.11

are

*are not dead but sleep.* To dye, in the Prophet *Isaiahs* phrase, is but to lye down in our beds. So *Asa* the Kings Coffin is called a Bed. And when thy days shall be fulfilled, saith *Nathan* to *David*, and thou shalt sleep with thy Fathers, or as the Original hath it, and thou shalt lye down with thy Fathers; death is nothing but a sleeping with our Fathers, or a lying down in the bed with our Fathers and Friends, who have lain down before us; And therefore, when a Friend, a Wife, a Child dies, and leaves this world, we are to bid them but good night (as the Primitive Christians used to do) in sure and certain hope to meet them in the morning of the resurrection.

Isa. 43. 17. ch. 57. 1, 2. 2 Chron. 16. 14. 2 Sam. 7. 22.

The Ancients were wont to call the days of their death, *Natalia*, not dying days, but birth-days. It hath been the custom, saith *Haymo*, when a Child of God departed this life, to call it not the day of his death, but the day of his Nativity. The *Jews* to this day stick not to call their *Golgothaes*, *Batta Cajim*, the

houſes or places of the living.

The *Perſian* Kings would have no mourning or mourning apparel worn in their preſence.

The *Jews* ancient cuſtom was, by the way as they went with their Corpſe, to pluck up every one the Graſs, as who ſhould ſay, they were not ſorry for the death of their friends and relations, as men without hope, for they were but cropt off, and ſhould ſpring up again in due ſeaſon. Ah Friends! If you will needs mourn, then mourn for your ſelves, mourn for your ſins, mourn for the barrenneſs and baſeneſs of your own hearts, but do not mourn, at leaſt exceſſively, for the death of any Chriſtian friend, or relation, ſeeing that death gives them a quiet and full poſſeſſion of all that glory and happineſs that is reſerved in Heaven for them.

The next uſe is cauſe of comfort and conſolation to all the people of God. If it be ſo, that the beſt things are reſerved for Believers till they come to Heaven, then this may ſerve to comfort the people of God, and that

Firſt, againſt their poor, low, and mean

mean condition in this world. Ah poor Chriſtians, what though you have little in hand, yet you have much in hope; though you have little in poſſeſſion, yet you have much in reverſion; he that hath but little preſent poſſeſſion, yet if he hath a fair eſtate in reverſion, he comforts himſelf, and ſolaces his ſpirit in the thoughts of it, that there will come a day when he ſhall live like a man, when he ſhall live bravely and ſweetly, and this makes him ſing care and ſorrow away; why Chriſtians, do you do ſo? you have a fine, a fair eſtate in reverſion, though you have but a little in poſſeſſion, and therefore bear up bravely, and live comfortably. Jam. 2. 5. 2 Tim. 4. 7, 8. Pſal. 16. 6.

Chriſt who was the Heir of all, yet he lived poor, and dyed poor; As he was born in another mans houſe, ſo he was buried in another mans Tomb; when Chriſt dyed, he made no Will, he had no Crown-lands, only his Coat was left, and that the Souldiers parted among them. If thy outward condi- Mat. 8. 20.

tion be comfortable to his, there is no reason why thou shouldst be discouraged, for thou hast a rich and Royal revenue, that will shortly come into thy hand, and then thou shalt never know what poverty and penury means more: And for thy comfort, know, that though men may for thy poverty despise thee, yet the Lord doth highly prize thee; it was a good saying of *Basil*, (*Placet sibi Deus abstrusum in despecto corpore margaritum conspicatus*) God pleaseth himself, beholding a hidden Pearl in a despised and disrespected body. The truth is, Christians, if there were any real happiness in the things of this life, you should have them, but it is not in all the wealth and glory of this World to make up a happiness to you, and therefore as the enjoyment of them should not swell the rich, so the want of them should not trouble the poor; the Angels (and Saints departed) in Heaven are happy, and yet they have neither silver nor gold; they are blessed, and yet they have none

Basil. Seluoratione 15.

of

of the gay things of this life; they have none of the gallantry and glory of this world; you have now your worst, your best days are to come, it will not be long before you shall have your portion in hand, therefore live sweetly, and walk comfortably up and down this world.

But

Secondly, If the best things are reserved for Believers, till they come to Heaven; then this may serve to comfort them against all outward abasements from the malignant world; what though you are counted as the skum, the dirt, the filth, the scraping, the off-scouring of the world, by men that know not, that see not, that believe not what great and glorious things are reserved in Heaven for you? yet at last you shall be advanced to that dignity, and be made partakers of that felicity and glory, which shall work amazement and astonishment in those that now despise you, and vilifie you; those that now count you the troublers of their *Israel*, shall be

No man is able to bear so much contempt as Christ bears daily, saith *Luther*.

troubled with a witness, when they shall see you with Crowns upon your heads, and the Royal Robes of glory upon your backs, and two-edged swords in your hands, to execute the vengeance written. Men that know their future greatness, are not troubled at reproachs, they think themselves above reproaches, they can divinely scorn scorns and contemn contempts. Ah Christians! how can you seriously consider of your future greatness, happiness, and glory, and not bear up sweetly and comfortably against all the contempt that you may meet with in this world?

Psal. 149. 4,5,6,7,8, 9.

And thus I have done with this subject, which of one Sermon is multiplied into several, by a good hand of Heaven upon me; I shall follow this poor Piece with my weak prayers, that it may be a Mercy to Hearers, Readers, and Writer.

FINIS.

# AN ELEGY

Upon the Death of Mrs. *Mary Blake*, the Wife of Mr. *Nicholas Blake* of *London*, Merchant.

*WHere Virtue, ſeated in the heart,*
*Shining forth in ſuiting acts of life,*
*Oh, what delight doth it impart*
*To pious Minds! Experience rife*
*Of thee we have, as otherwiſe*
*So in this godly womans guiſe.*

*Her ſweet endowments, pregnant Wit,*
*And Holy Graces from above,*
*How made they Her an Object fit,*
*No leſs for wonder, than for love! (green*
*Such precious fruit, ſo ripe, though*
*In ſo few years, is ſeldom ſeen.*

*They who enjoy'd the ſight and ſenſe*
*Of her dear Converſe, to her cloſe,*
*Oh, what contentment did from thence*
*To them ariſe! chiefly to Thoſe,*
*Who neareſt to her did relate. (ſtate?*
*In Blood, in Grace, or married*

*Parents dear Comfort, Husbands glory,*
*Kindreds Honour, Friendships Praise,*
*To after times a fair writ story,*
*For a Pattern to their ways:*
*All these in her did meet, as one*
*That suited All, and failed None.*

*Thus, while we her enjoy'd, she was*
*A precious Cordial to us all:*
*But now, being taken hence, Alas!*
*From Joyes, unto Laments we fall.*
*Thus, sith her loss to all extends,*
*Sorrow doth seize on all her friends.*

*It doth indeed, nor do we find*
*That God Almighty doth dislike*
*Good Natures working in this kind,*
*When Us in Ours he thus doth strike.*
*Their deathbeds, while in this sad trim*
*We may besprinkle, but not make swim.*

*Tears from our Eyes like precious dew,*
*As from a Limbeck may drop out,*
*Not flow, as usually we view,*
*Like common water from a spout.*
*Why should they? sith to our relief*
*We have cause, no less of joy, than (grief?*

*This*

*This friend of ours for whom we weep,*
*Is safely come unto the shore;*
*She is not dead but fall'n asleep,*
*And only gone to bed before.*
*And we, when ended is our pain,*
*Shall sleep with her, and wake again.*

*Mean season, as for her we know,*
*Where, & with whom, & how she dwells,*
*In Heaven with Christ & Myriads mo*
*Whose presence all delights excels;*
*And there she sings with highde sire,*
*Her Halelujahs in full Quire.*

*All this she studied here, but never*
*Could fully tell what it should be,*
*Till God did Soul from Body sever,*
*And took it up these joyes to see:*
*There let her rest until we meet,*
*Each other in that place to greet.*

# THE TABLE OF THE Chief Heads.


THe *Explication of the words, from* page 27 *to* pag. 31

*Doct.* That God reserves the best and greatest favours, and blessings, for Believers, till they come to Heaven.

*This point is made good by an induction of particulars, Thus,*

*First, The best inheritance is reserved for Believers till they come to Heaven; this is made good by six particulars, as*

*First, The inheritance reserved for Believers till they come to Heaven, is a pure, undefiled, and incorruptible inheritance.* p. 32

2 'Tis a ſure, a ſecure inheritance, p. 33
3 'Tis a permanent, a laſting inheritance, from p. 34 to 37
4 'Tis the freeſt inheritance, an inheritance free from all vexation and moleſtation. p. 37, 38
5 'Tis an inheritance that is univerſal, to Jews, to Gentiles, to bond, to free, &c. p. 38 to 40
6 'Tis a ſoul-ſatisfying inheritance. p. 40 to 45
Secondly, The beſt reſt is reſerved for Believers till they come to Heaven, proved thus, p. 45 to 49
1 The reſt reſerved in Heaven for Believers, is a ſuperlative reſt.
2 'Tis an univerſal reſt.
3 'Tis an uninterrupted reſt.
4 'Tis a peculiar reſt.
5 'Tis a reſt that is univerſally communicable to all the ſons and daughters of God.
6 'Tis a permanent, a conſtant reſt; from p. 49 to 58
Thirdly, The beſt knowledge of God is reſerved for Believers till they come to Heaven; proved thus.
1 Saints ſhall have the cleareſt knowledge

*ledge and revelation of God in Heaven.* p. 58 to 63
2 *They shall have the fullest knowledge of God in Heaven.* p. 64 to 66
3 *They shall have an immediate knowledge of God in Heaven.* p. 66 to 69
4 *They shall have a permanent & constant sight of God in Heaven.* p. 69 70
*Fourthly, They shall have the best and choicest presence of God, and Christ in Heaven; this is proved thus.*
1 *In Heaven they shal have the greatest & the fullest presence of God.* p. 71, 72
2 *They shal have a soul-satisfying presence of God in Heaven.* p. 72 to 77
3 *They shall enjoy a constant, a permanent presence of God in Heaven.* p. 77 to 79
*Fifthly, They shall enjoy perfection of grace in Heaven, & that proved thus,*
1 *The joy of the Saints in Heaven, shall be pure joy.*
2 *Their joy in Heaven shall be full.*
3 *Their joy shall be lasting, it shall be uninterrupted.* p. 79 to 86
*Sixthly, The best society, the best company is reserved for them till they come to Heaven.* p. 86 to 91

Quest.

Quest. *Whether Saints shall have a real, a personal, and particular knowledge of one another in Heaven?*
*'Tis answered affirmatively, they shall, and this proved by seven arguments, from* p. 91. *to* 103
*Seventhly, and lastly, The glorifying of the Saints bodies is reserved till last; the glory of glorified bodies is set forth, from* p. 103. *to* 115
*Eight Reasons why God hath reserved the best and greatest things for his people till they come to Heaven* p. 115. *to* 130
*Twelve inferences, from* p. 130. *to* 169
*Twenty motives or considerations to work Christians to be willing to dye* p. 169. *to* 212
Object. *I would be willing to dye, if I had but assurance, &c.* p. 212. *to* 215
*Answered in four particulars.*
*An Inference by way of Use.* p. 215. *to the end*

Books

Books Printed and are to be ſold by *John Hancock*, at his Shop in *Biſhopſgate Street* over againſt the *Exchange*.

A Book of Short-Writing, the moſt eaſie, exact, lineal, and ſpeedy method, fitted to the meaneſt capacity, compoſed by Maſter *Theophilus Metcalf*, Profeſſor of the ſaid Art.

Alſo a School-Maſter, explaining the Rules of the ſaid Book, with many new Additions, very uſeful.

Another Book of new Short-hand, by *Tho. Croſs*.

A Copy-book of the neweſt and moſt uſeful hands, with Rules whereby thoſe that can read, may quickly learn to write: To which is added, brief directions for true ſpelling

ling and Cyphering, and making divers sorts of Ink.

Nine Books lately published by Mr. *Thomas Brooks*, late Preacher of the Gospel at *Margarets* New-*Fish*-street.

1 *Precious Remedies against Satans Devices.* Or;

Salve for Believers and Unbelievers sores; being a companion for those that are in Christ, or out of Christ, that slight or neglect Ordinances, under a pretence of living above them; that are growing in spirituals, or decaying; that are tempted, or deserted; afflicted, or opposed; that have assurance, or want it; on 2 *Cor.* 2. 11.

2 *Heaven on Earth*: Or,

A serious Discourse touching a well-grounded Assurance of mans everlasting happiness and blessedness;

ness; discovering the nature of assurance, the possibility of attaining it, the Causes, Springs and Degrees of it, with the resolution of several weighty Questions, on the 8. of the *Romans* 32, 33, 34. *verses.*

3. *The unsearchable Riches of Christ*: Or,

Meat for strong Men, and Milk for Babes, held forth in two and twenty Sermons, from *Ephes.* 3. 8. Preached on his Lecture-nights at *Fish-street-hill.*

4. *His Apples of Gold for young Men and Women*; And

A Crown of Glory for Old Men and Women: Or the Happiness of being Good betimes, and the Honour of being an Old Disciple, clearly and fully discovered, and closely and faithfully applyed.

With the young mans objections answered,

answered, and the old mans doubts resolved.

5 *A String of Pearls*; Or,

The best things reserved till last; delivered in a Sermon preached in *London June* 8. 1657. at the Funeral of (that Triumphant Saint) Mrs. *Mary Blake*, late Wife to his worthy friend Mr. *Nicholas Blake* Merchant.

6 *The Silent Soul, with Soverain Antidotes against the most miserable Exigents*; Or,

A Christian; with an Olive-leaf in his mouth, when he is under the greatest afflictions, the sharpest and sorest trials and troubles, the saddest and darkest providences and changes: with Answers to divers Questions and Objections that are of greatest importance; all tending to

to win and work ſouls to be ſtill, quiet, calm, and ſilent, under all changes, that have, or that may paſs upon them in this world &c. Lately printed and dedicated to all afflicted, diſtreſſed, diſſatisfied, diſquieted, and diſcompoſed Chriſtians throughout the world.

7 *An ark for all Gods* Noah's *in a ſtormy day.*

Wherein is ſhewed the tranſcendent excellency of a Believers portion; on *Lament.* 3. 24.

8 *The Crown and Glory of Chriſtianity*; Or,

Holineſs the only way to Happineſs, diſcovered in 48. Sermons on *Heb.* 12. 14.

9 *The*

9 *The Privy Key of Heaven*; Or,

A discourse of Closet Prayer, Twenty Arguments for it, with the resolution of several considerable Questions, *&c.*

## Eight Treatises, lately published by Mr. *Ralph Venning.*

1 A Warning to backsliders, with means for the recovery of fallen ones; on *Rev.* 2. 5.

2 The way to Happiness, opened; on *Mat.* 7. 21.

3 Mercies Memorial, or a thankful Remembrance for Gods merciful Deliverance on the 5. of *November*, 1605 on *Psal.* 136. 23.

4 *Canaans* Flowing, or Milk and Honey; being a Collation of many Christian Experiences, Sayings, and Sentences, *&c.*

5 His

5 His 543. Orthodox and Miscellaneous Paradoxes concerning God, Christ, &c.

6 The new Command renewed, or Love one another.

7 Mysteries and Revelations, or the Explication of several Allusions and Metaphors in the Scriptures.

8 Things worth thinking on, or Helps to Piety.

## *Several useful Treatises published by* Mr. Nicholas Lockyer *and others.*

1 Christs Communion with his Church Militant; on *John* 14. *vers.* 18.

2. His Divine Discovery of Sincerity, on 2 *Cor.* 1. 12.

3. His seasonable Instruction for Suffering-Christians; on *Col.* 2. 11.

## *The Godly Mans Ark*, Or,

City of Refuge, in the day of his

his distresse, discovered in divers Sermons. The first of which was Preached at the Funeral of Mrs. *Elizabeth Moor*.

Whereunto are annexed Mrs. *Moors* Evidences for Heaven, composed and collected by her in the time of her health, for her comfort in the time of sickneſſe. By *Edmund Calamy*, B. D. and late Pastor of the Church at *Aldermanbury*.

The

## *The Stationer to the Reader.*

THis is to give notice, that some dishoneſt Bookſellers, called Land-Pirats, who make it their practiſe to ſteal Impreſſions of other mens Copies, (whoſe ſin will ſurely find them out, as *Moſes* ſaid in another caſe, *Numb.* 32. 23.) have lately printed a falſe and imperfect Impreſſion of this Book of Mr. *Brooks's String of Pearls*, and have not only wronged me but the Author, by falſe printing many words, and leaving out all the Table of the chief heads, and of a bad paper, and print, and crammed it into eight Sheets, without Rules: this I can warrant under my hand to be the true ſort, to be ſold at my Shop in *Biſhopſgate-Street* over againſt the *Exchange*.

*John Hancock.*